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SIX NATIVE CHURCHES

A PRELIMINARY SURVEY

OF RELIGION

IN AN URBAN LOCATION

by

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A REPORT

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INTRODUCTION.

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C O N T E N T S .

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I N T R O D U C T I O N .

This report had its genesis in a proposed thesis, purporting to investigate the part that Religion (including both Christianity and the indigenous beliefs of the Bantu) is playing in the lives of the people at Langa, the Municipal Native location lying about eight miles from Cape Town. It was felt that, after some two hundred years of missionary endeavour in South Africa, the time was ripe for an assessment of the degree to which Christianity had become part of the Bantu scheme of things, to see how far it has changed the culture and outlook of the people, and how far it, in its turn, has been modified by the ever-menacing mass of African heathendom. It was hoped that the finished work would be of use, not only to students of sociology, but also to the practical man on the mission-field who so often, working hard in his corner of the vineyard, has no opportunity to estimate what effects his labour is having on the bulk of the people.

The original project was to attempt to cover the whole ground and include every church in Langa - there are 22 different denominations ¹⁾ - in the survey, but a change of plans necessitated the cutting down of the time available for the investigation, and a report is the result. I should like to call it a preliminary report as I feel that it could serve as the starting point of a very profitable and interesting line of research; one which would be of great practical, as well as theoretical interest. The nature of the subject makes it fairly easy to get what might be called the structural norm - the idealised conception of what should be done - and very difficult to assess what is done - the actual reality. In matters of belief particularly, men are reticent, and any heretical or worldly tendencies are carefully concealed from the ministerial eye or ear. In this report I have attempted to get at the actual reality, but time did not permit much contact with the congregation as individuals and most of the information was gathered from interviews with native ministers.

1) See Appendix A.

The period of study was from April to June 1947. Practically all the information was obtained from personal interviews, although I relied to a limited extent on published church manuals and financial reports. On one occasion it was necessary to visit the European Headquarters of a native mission. Great difficulty was experienced in some cases in getting into contact with ministers. The life of a native pastor is so full, especially as he often has charge of anything up to 15 to 20 outstations, that he is very seldom at home. However, I managed to arrange visits on an average of about four to five times a week and attended a few services and prayer meetings.

In arranging the material I have thought it best to devote a chapter to a church and not discuss various aspects of the church's activities, as this would tend to be confusing, especially in the more unfamiliar denominations. The treatment is rather formalised, but this has the advantage of facilitating comparison, and each church is discussed under such headings as History, Organisation, Discipline, Finances etc. In the final chapter certain tentative conclusions are drawn but, as the churches investigated were neither a selected sample nor were they all covered, it is impossible to assess their validity for the whole of Langa. As it was impossible to cover the whole field, it was decided to concentrate on the six churches already surveyed and actually they present a fairly typical cross-section of the church going population. They are of the following types:- two native missions of European churches - the Anglican, to illustrate the liturgical, "catholic" type with its centralised government, and the Presbyterian, illustrating a Free Church mission. Then two autonomous native churches, the Bantu Presbyterian and the Ethiopian Church of Africa, the former being an all-Bantu sister church of the Presbyterian Church of South Africa, and the latter a separatist church. Finally two churches originally from America. One, the African Methodist Episcopal, all-African, the other, Seventh Day Adventist, a native mission. Thus it is hoped to present a varied but balanced picture of the religious position in the location. There was not opportunity for treating

the more exotic type of sect such as the Sixapaya and Ethiopian Baptist Church but, although the majority of Africans belong to the more orthodox types, either Missions or offshoots from missions, differing little in organisation or doctrine from the parent church, these spontaneous African churches are very real and significant part of the African religious milieu. Much research remains to be done on them. On the other hand I feel that the more familiar, orthodox churches are more typical in this context and the picture is not so out of focus as might be expected.

This report suffers from insufficient time both for investigation and the digesting of the material, but it is hoped that it will stimulate others, better qualified, to continue the investigation of the subject. With the removal of tribal sanctions and the new temptations and maladjustments of urban life, it is essential that some ethical code, should replace the salutary influence of public opinion. Where all restraints are relaxed and social organisation is disintegrating, Christianity has an extremely important part to play in helping the African find himself and his destiny in the brave new world before him.

Finally, I would like to express my thanks to Prof. I Schapera and Dr. H. J. Simons of the University of Cape Town for their advice and guidance, and especially to the native ministers of the location who gave so generously of their time and knowledge.

CHAPTER I.

THE BANTU PRESBYTERIAN CHURCH.

HISTORY.

General. The Bantu Presbyterian Church may be considered as an autonomous daughter church of the Presbyterian Church of South Africa.

Formerly the Church in Scotland consisted of two separate bodies:- (1) the United Free Church of Scotland and (2) the United Presbyterian Church of Scotland. Both these bodies sent out missionaries to Africa where they worked especially among the natives of South Africa. "Congregations were created and the work prospered".

After nearly a hundred years of separate existence, the Churches in Scotland amalgamated and formed one united body, and it was decided to hand over the work in South Africa to the Natives themselves. A deputation of two men, consisting of the Rev. Dr. Archcroft and a Mr. Houston, an elder, was sent out to investigate and inform the Scottish missionaries in South Africa of the proposed change, if this was found necessary or desirable. After they had made a thorough tour of all the Scottish mission, the proposal was accepted and the South African missions of the two Churches came together, forming a new church, the Bantu Presbyterian Church of South Africa (1923). The first General Assembly was held on the 4th July, 1923 and the first moderator was the Rev. William Stuart of Burnshill Mission, Kingwilliamstown, Gaikaland.

When the Bantu Presbyterian Church was formed, all the different congregations under the Presbyterian Church were invited to come and affiliate with this new African Church. Many did so but some preferred to remain under the European

mother church. Those congregations who agreed to affiliate were handed over by the Presbyterian Church to the Bantu Presbyterian Church. Apparently this change over caused dissatisfaction among some of the missionaries, but they were retained to lead the new church until replaced by Africans, when they retired. There are still some living. The moderators of the Church are alternately African and European but it is eventually envisaged that the whole church will be solely African in leadership. It will be seen that the Bantu Presbyterian Church is not a separatist Church in the true sense of the word. i.e. it did not break away from the parent church because of dissatisfaction or ambition. It was founded on the initiative of the Scottish Church, with its blessing and goodwill, and thus is an interesting example of the logical conclusion of Trusteeship in the religious sphere. It was decided that the Bantu Presbyterian Church should be represented by six members, Black or White, at the Presbyterian Assembly, and a similar delegation from the latter body would attend the Bantu Presbyterian Church Annual General Meeting. Thus the relationship is kept up.

The Church at Langa. There was no Bantu Presbyterian Church at Langa before 1934. Members of the Church in the rural areas attended the Presbyterian Church Mission when at Langa, but at their home they were still nominally Bantu Presbyterians. This occurred in all big centres where there was no Bantu Presbyterian Church. Eventually, however, the more "denominational conscious" asked permission to have their own Church at Langa. Evidently this did not meet with the entire approval of the Presbyterian authorities, who feared opposition in the loss of some of their members, but matters were brought to a head when the Bantu Presbyterian Church adherents walked out during a service. They were thereupon granted their disjunctive certificates and applied and were admitted by the Bantu Presbyterian Church Assembly. Thus a Bantu congregation was

formed for the first time in Cape Town with Langa as its main station. They then asked for the "right of call" and invited the Rev. W. P. T. Ndibongo from Emjanjane Leper Institute, Engcobo District, Transkei as minister. (Feb. 1938).

When he took over there was no church building and the congregation met in the Board Room of the Langa Administration Offices which were leased at £1 a month. Eventually land for a Church was granted by the Council and the building was finally completed in 1942 with £328 collected from friends both African and European. It was named the Tiyo Soga Memorial.

ORGANIZATION.

The Bantu Presbyterian Church, as the natural offspring of the Presbyterian Church, does not differ in general organization and beliefs from the latter body. Unlike Episcopal Churches the emphasis is on the congregation or all those who are on the Roll of Communicants with their baptized children. A number of congregations lying in a specifically delineated geographical area constitutes a Presbytery, under the control of the Presbytery (or Council consisting of all the ministers of the area with their elders) and the various Presbyteries make up the Church in South Africa.

Congregations. It would be well to describe the system from the smallest unit, the congregation. The Tiyo Soga Memorial is the centre of 12 outstations, each under the care of an elder and visited once a month by the minister who preaches and celebrates Communion. The life of a native minister is usually a very busy one as he is continually moving from one outstation to another in the course of his work. These outstations are usually small and consist merely of a congregation meeting in a hall, or lacking this, a private house. Each station has its own elders and deacons and, between the visits of the minister, services are taken by the office bearers. Where an outstation has no elder, one must be supplied from another outstation. The outstations which, together with

Langa, constitute the Cape Town congregation of the Bantu Presbyterian Church are situated at Simonstown, Retreat, Claremont, Cape Town Docks, Kensington, Athlone, Welcome Estate, Vasco, Stellenbosch, Huguenot, Elgin and Hermanus, 12 in all, employing the services of 28 elders and 56 deacons. This whole area, or circuit comes under the jurisdiction of the minister.

Minister (Umfundisi) The minimum requirement in the Bantu Presbyterian Church is the matriculation certificate. The prospective candidate then usually takes courses in theology, church history and kindred subjects at the Native university of Fort Hare concurrently with various B.A. courses although it is not necessary to pass the degree. Formerly Greek was compulsory, and, although this is not so now, it will be seen that the educational standard required is fairly high. It is not certain how many ministers go beyond the matric but apparently the majority do so. After his studies are completed the prospective minister must serve one year as a probationer under the guidance of a senior minister. He may not administer communion or baptize during this period, but if he is satisfactory the Assembly decides that he should be ordained by the Presbytery under which he served. He then wears the gown and may administer communion.

The work of the umfundisi is fairly onerous. Apart from visiting the various outstations (his elders and deacons carrying on the work of the main station in the interim), he must visit the sick of his congregation, especially those in hospital, and those who have absented themselves from services to try and find out the cause. It is usual to offer prayer at these times. The minister must also comfort the bereaved and see to the behaviour of members outside the church. If he comes on a member misbehaving he does not rebuke him at once but later takes the opportunity of tactfully admonishing him, "to speak to him in teaching" as one informant put it.

Elders (imidala) & Deacons (imidikoni) The minister is assisted in his duties by the elders and deacons. When the Session sees that a certain outstation has a vacancy for an elder or deacon it is announced from the pulpit that the congregation should pray for guidance in the matter. This is repeated for three successive Sundays and on the third the election takes place. The prospective candidate must be a keen and converted member of the church as he has to help look after the congregation and help the minister with the administration of the Communion. When a man has been nominated his name is sent before the Kirk session and he must thereafter appear before it in person. He is asked by the session moderator (i.e. the minister) whether he accepts the call, and if he does so, he is ordained by the laying on of hands by the minister, on the following Communion Sunday. At the same time he must reaffirm his beliefs before the congregation. The ordination of deacons is substantially the same but there is no laying on of hands - merely the extension of the right hand of fellowship. Their job is to collect contributions, keep order in Church and look after the buildings. They sit at the rear of the Church, near the door, and show people to their places. The elders, on the other hand sit in the front of the church, near the pulpit and the wearing of black frock coats is obligatory with them. For the rest, strict segregation is maintained between the sexes in church, the women sitting on one side while the men sit on the other. Women may be appointed deaconesses but not elders. At present at the Tijo Soga Memorial there are five elders and three deacons but the number depends on the size of the congregation. It appears that the congregation is divided up into sections each under the care of an elder who visits the sick and looks after the spiritual and material needs of that section assisted

by a deacon, thus relieving the minister of some of the work.

Local Preachers (a6a /umayeli). The prayer meetings held on Wednesdays and Fridays are conducted by local preachers (a6a/umayeli). These men receive no special training, but when the kirk session notices that a man is converted and has suitable qualities, he is made a local preacher. Thus there is the hierarchy:- minister, elder, deacon, preacher. The preachers move about taking prayer meetings at their own and neighbouring stations.

Congregational Courts. The affairs of the congregation are controlled by two courts:-

1. Deacons Court (Inferior Court).
2. Kirk Session.

The deacons court consists of all the deacons of the congregation who meet monthly under the chairmanship of the minister at a common centre and deal with temporal affairs such as the money and business of the congregation, the upkeep of the buildings, manse etc. The Kirk Session is the real governing body of the congregation and is composed of the minister and elders. It meets regularly once a month and deals with the spiritual welfare, conduct and discipline of the Church. It examines and promotes candidates into full Church membership and must restore those who are disciplined or excommunicated. It is "the shepherd of the congregation". It does not deal with money matters.

This then is the governmental organization of the Congregational unit of the Bantu Presbyterian Church. The minister at the head is assisted in the work of the congregation by the two courts and the elders, deacons and preachers.

Presbytery. Turning to the next larger unit, the Presbytery, we find that it is composed of a number of congregations lying in a contiguous area and demarcated for administrative purposes. It resembles the Episcopal Diocese. The affairs is necessary that the flock should make a complete break with the "world". No compromise can be permitted, although, indeed,

of this area are dealt with by the Presbytery or council consisting of all the ministers of the area with their elders, one, elected by the Kirk Session, from each station. This court meets quarterly at different stations within the Presbytery and deals with appeals from the Kirk session, reports, financial reports and assessments. One of the ministers is elected as Presbytery moderator or chairman.

The General Assembly. The general assembly consists of the minister of each congregation plus one elected elder, and includes all the Presbyteries. It is the annual conference of all the ministers of the Church who bring with them one elected elder from their congregation. The chairman of this meeting is the Moderator - the head of the Church - elected from among the ministers of the General Assembly. The Assembly meets annually, generally in September, at different centres and reports of work are read, and appeals and proposals from the various Presbyteries discussed. The Assembly of the Presbyterian Church of South Africa meets in the second week in September, and when they adjourn they send six representatives to the Bantu Presbyterian Church Assembly. The moderator's position is merely that of chairman.

DISCIPLINE.

Entrance to Membership. Candidates for church membership must be converted¹ and over about 15 years of age. A preparation class is held extending over a year and the catechism, Ten Commandments and Church doctrine are taught. At the end of

¹ The Bantu Church, then, exhibits the characteristics of a closed society, with membership limited to the elect, i.e. those who have been converted. This is an interesting contrast to the the European prototype where anyone may join and no very searching investigation is made as to his spiritual state. This is also seen in the much more prominent part discipline plays in the life of the Church. The reason for this may perhaps be found in the history of the Bantu Church. Surrounded as it is by the forces of heathendom and primitive ancestor worship it is necessary that the flock should make a complete break with the "world". No compromise can be permitted, although, indeed,

the year candidates come before the Kirk Session, but if they are obviously unregenerate they are not accorded full membership but become associated members. There is a special admission service at which the minister gives words of exhortation and guidance and extends the right hand of fellowship, followed by each of the elders and the candidates may now take communion. The total number of members, according to the statistics and Financial Report for the year ending April 1946 was 676, but it is not specified whether this includes both members and associates. Both members and associated members pay a subscription of 1/- per month. Evidently, as in European Churches, the number of woman members greatly exceeds that of men. For the year 1946 there were 52 candidates being prepared for admission so that the growth of the church seems to be a fairly healthy one. Once the individual has been duly accepted as a member, he comes under the discipline of the church and must abstain from certain proscribed actions.

Excommunication. Cases of discipline¹ are dealt with by the Kirk Session. They involve cases of disobedience (obedience is one of the promises made by the elders at ordination), stealing (especially if this is followed by arrest and imprisonment), adultery, manslaughter and negligence of duty. Drink is totally prohibited with the accompanying brewing, but smoking is condoned. There seems to be a marked perplexity in dealing with vices not known in the reserves such as dancing and the cinema, but the former is strongly rebuked as it leads to "wildness" and temptation.

as will appear later, the fight against superstition and such customs as the initiation ceremonies and beer-drinking, is an uphill and almost futile one.

¹ According to a clergyman who has had much experience with mission work in Natal, one of the most discouraging aspects of the Bantu's acceptance of Christianity is the tendency to base their religion merely on the negative aspects of the Christian code as set out in the Book of Discipline, and not on the more positive tenets of Christian love and charity.

There are two ways of suspending a man:-

1. In serious cases such as stealing and adultery he is cut off completely from communion with the church, but the merits of the case are gone into by the Kirk Session.
2. In less serious cases he is admonished, and, if that has no effect, he is suspended for from three to six months. If, after this time, he recants, he is restored at a special ceremony:-

The offender, if he repents, tells the minister and then is called before the Kirk Session expressing his sorrow and contrition. On the next communion day he comes before the pulpit and the congregation is informed as to what has taken place. Then the minister comes down and extends the right hand of fellowship, followed by the elders, and the man is allowed to communicate. This seems identical, then, with the admission service for candidates, although the offender does not have to undergo the preparation classes again. Evidently disciplinary action is often taken in the life of the Church, especially in the towns, and reflects the difficulty of adjustment with the temptations and disintegrating effects of urban life.

Discipline is sometimes the cause of people leaving the Church. If a minister is strict in keeping the laws of the Church especially for drunkenness, adultery etc., people resent it and often, after being disciplined, refuse to recant, and leave the Church. Another reason for leaving is dislike of, and quarreling with, Church officials, and quite often new churches have been formed in this way. Secessionists from the Bantu Presbyterian Church usually go to another Presbyterian church, either the European mission or the separatist Presbyterian Church of Africa. Others go to the Church of Christ but very few to the Anglican and none to the Dutch Reformed¹.

¹ Ndibongo. 17th April, 1947.

BELIEFS AND PRACTICES.

In doctrine the Bantu Presbyterian Church adheres to the Calvinistic tenets of the Scottish Church. As far as I could gather there are no heretical doctrines produced by independent Bantu thought and the chief differences from the European church are rather in the attitude to problems arising out of the impact with traditional values and practices. *

The activities of the Church will be treated under the heads:- Communion Services, Revival Services, Sabbath School, Prayer Meetings, Baptism, Marriage, Funerals, and Men's and Women's Associations, and it will involve discussion of attitude to such things as polygamy and initiation schools, although this could also have been treated under discipline. The Revival service has two functions. It acts as a ceremony for heightening the religious feeling of the group and also as a means of propaganda aimed at acquiring new members. ✓

Communion. Communion is held once a quarter, on the first Sunday of every third month. It takes place in the afternoon and at this time all the members from the outstations within easy distance come into Langa. The minister visits the others on the Sundays immediately succeeding the communion.

Revival Services. Revival Services are held two or three times a year for the purpose of converting people and increasing church membership. A series of services may be held in the church lasting about a week, often less, from about 9-12 p.m. each evening. The first in the series is usually taken by the minister, but, during the rest of the time, the a6a/umayeli take over. All are welcome and tea is usually served during the "interval" (sic.). According to the Rev. N. the results are not very encouraging and there are few converts, the people being used to the revival service and tired of the appeal. Sometimes the service takes the form of a procession which walks through the streets singing hymns and here and there ✓

stopping for a talk.

Sabbath School. A Sabbath School has just been started at Langa. It is held after the morning service; at about 2 O'clock. The scholars, who number over 50 range from about 9 to 15 and the teachers are drawn from the church members. At present they include two men teachers and the minister's wife.

Prayer Meeting. Prayer meetings are held twice a week on Wednesday and Friday evenings from about 7 to 8 p.m. Anyone, whether a church member or not may attend and even children are allowed. Actually they appear to be attended mainly by the men, the women being too "lazy" (Rev. N.) to attend. At one which I attended on April 9th, 1947 there were 15 men present and the service was taken by a local preacher. There was much hymn singing, praying and Bible-readings commented upon by a couple of those present and the leader, and finally an eloquent address by the latter. It is interesting that the words of each hymn were read over by the preacher before it was sung, possibly to aid semi-literate members to follow more easily.

Baptism. The Bantu Presbyterian Church admits both infant and adult Baptism. The latter is necessary as the majority of members join when adults and these wish to be baptized.

When a baby is born to Christian parents they give the name of the child to the elder responsible before the next communion service and this is recorded at the Kirk Session. On the day of communion, all those who have infants to baptize come forward and form a circle before the pulpit. The minister comes down and makes the sign of the cross on their foreheads saying "N-, I baptize you in the name of the Father, the Son and the Holy Ghost". The water is not blessed. The parents are exhorted to look after the children and see that

they are brought up as Christians. If they are not full members, relations are asked to take the place of god-parents and the parents are expected to adhere to the church. The minister then gives a short address emphasizing that now that the children are in the Christian fold, they are under the care of the congregation and can be rebuked if found misbehaving. When they are old enough and are converted they are expected to join formally.

If a person who has never been baptized before wishes to join the church he gives a name for baptism and is admitted to the candidates class. When he is considered first for admission by the Kirk Session he is taken to the Communion service and stands before the pulpit. The minister then addresses him and asks him whether he will obey the laws of the church, believes in church doctrine, will contribute as much he can to church funds and set a good example to the congregation. He then kneels before the minister and the sign of the cross is made on his forehead, after which he is admitted to Communion and his name is recorded in the minutes of the Kirk Session.

Marriage. When two people decide to marry, the man goes to his prospective in-laws to obtain permission for the banns to be called. When this is granted "papers of banns" are drawn up by the minister of the girl, one for the girl's church, and one for the man's church. The banns are published in the churches on the three successive Sundays before the wedding. Saturday afternoons seem to be the favourite days for weddings when every one is free, but in the reserves Tuesdays are popular. The Bantu Presbyterian Church, however, do not stipulate any day and weddings may take place on a Sunday if desired.

Formerly the wedding only took place in the girl's church but to-day young men are insisting that it be held in their church saying that they are marrying the girl, not being married

by her. The Bantu Presbyterian Church allows marriages between people of any church,, the Roman Catholic Church included. The Anglican Church prefers that if a man marries an Anglican girl he should change his denomination, but where this doesn't happen they prefer that the girl should remain an Anglican and attend services even though the husband does not. Some resent this. Children always belong to the father's church.

Divorcees are allowed to marry provided their affidavits are first obtained from the Native Commissioner. Parties must not necessarily be church members and anyone may be married. In marrying two parties a declaration must be signed by the young man that he has never been married before.

On discussing Polygamy and the church's attitude to it an interesting insight was got into the problems of culture contact. In replying to the question, "What happens when a polygamist is converted and wants to join the Church?", the Rev. N. admitted the great difficulty the church has in deciding what to do. He must give up his other wives, but, in this case, the result seems more evil than the original sin. Obviously this is a question which is causing great trouble. The General Assembly consistently puts off discussing it. "A very big problem" "much difference of opinion".

There is a tendency for young men to ask, "What is the matter with polygamy?" Especially now that they see how unstable the European type of family is. The old conception of the "strength" of European marriage is waning. They thought that it was something unbreakable, but the divorce rate has disillusioned them.

The Bantu Presbyterian Church insists that a candidate must remarry under the church (civil) marriage. The church makes no stipulation about lobola - it is a matter entirely between the two parties. The service is usually short, com-

prising an exhortation, ring, signing of the book and marriage certificate. The Fee of the clergyman is about £1.

Burial. According to church custom, the minister should only administer the service to full members, but it rests on the discretion of the minister, and he can bury a heathen if he so wishes. The funeral of a full member usually takes place from the church and a procession then goes to the cemetery. The minister leads the procession, followed by the elders, and, if the deceased is a woman and a member of the Women's Christian Association, the other members of that organization will follow in uniform.

Women's Christian Association. (Umanyano lwa6afazi) The Women's Associations in the Presbyterian Church began in the Church in Scotland and spread thence to the mission stations in the South African field. At Langa, this body is quite strong, numbering over 90 members, and meeting every Thursday afternoon. The Association is organized on very much the same lines as the church councils. There is first the local group of the congregation under the chairmanship of the minister's wife. She is helped by an elected treasurer and secretary and an executive committee. The duties of the association are to help in church activities, (especially catering at socials), to raise money, to meet for prayer and talks, and to organize the Girl's Association. All members must be full members of the church and have been converted. On joining, a pledge is taken by which the woman promises to be of any service to the Association, to do all in her power to expand the Kingdom of God and to set a good example to others. The Association has a uniform: black skirts and white blouses with a brooch pinned on the breast bearing the letters W.C.A. The usual black doek is also worn. The Association possesses its own "rules of

guidance", (sic.). If the minister's wife is away the minister conducts the meeting.

Once a quarter a combined meeting is held when all the women from the various outstations come in to an appointed place. The women have their own Women's Christian Association Presbytery. Meetings are usually constituted by the singing of a hymn and Bible reading and prayer are followed by a few words by the chairwoman. A discussion usually follows.

Annually there is a General Assembly of all the ministers' wives who come together from all over the country to one centre. They meet under the chairmanship of one of their number who is elected President. This is the general Assembly for Women's Christian Association of the Church as a whole. On the 11th April, 1947 the Rev. N's house was accomodating his wife and others who had just arrived from the Transkei to take part in the Assembly at Langa. The wives are accompanied by delegates elected by their home Women's Christian Associations, one from each station. The number of delegates accompanying the minister's wife from any congregation would depend on the number of stations in that congregation.

Young Men's Christian Association. (Umanyano lwamadoda)

The Young Men's Christian Association seems to be a fairly new development and is not connected with the Women's Christian Association. The Association consists of full members of the church who are converted and is the main means of proselytizing and expanding the work of the church. It has the minister for a President with a vice-President, General secretary and treasurer. The members of the committee are elected from all the outstations of the mission. The aim of the Association is to help the work of the church both spiritually and materially. Young men who are full members hold revival meetings and and preach at meetings held in the church attended by anyone. Regular meetings held on Saturday afternoons and are mainly devotional in character. There is no special uniform but a brooch, the exact design of which has not yet been decided, is

worn. There are 124 members.

Both the Young Men's Christian Association and Women's Christian Association are under the control of the Kirk Session. The Young Men's Christian Association does not seem to have developed nor been organized as completely as the Women's Christian Association.

Attitude of the Bantu Presbyterian Church to Initiation.

Evidently the custom of circumcision at puberty is still very important among those tribes who practice it. The Rev. N. maintained that even at Langa a man was not regarded as such, even by the women, unless he had been circumcised. In old days there were special man for circumcising the boys. They had to be noblemen (sic.) i.e. not necessarily headmen, but well respected and especially rich. To-day people prefer doctors. Formerly the church objected very strongly to circumcision. There seem to be two reasons for this. Firstly it necessitated the killing of a goat which was thought anti-Christian and secondly the boys were brought together with the heathen and much obscene conversation was used. This affected the morals. of the boys. As time went by the church changed its attitude, provided no goat was slaughtered. To-day Xhosa send their sons to the doctor. N. had heard of a case in the location where three heathen boys were circumcised but could not give details. The church does not concern itself with the problem and tends rather to wink at it. I could get no information on whether the Intonjane ceremonies are still practised.

FINANCE.

Collection and Allocation of Funds. Every Sunday collections are taken during the course of the service. There are three services on Sunday (at 11, 3, and 7) and the amount averaged at each is about 5/-, totalling about 15/- per Sunday. The average is about 1d per capita. Whenever anything is

needed in the church the congregation is told and a special day set aside for a collection. The members are told what they are each supposed to contribute and, when the day arrives, all come prepared. Collections are usually for renovations, assembly assessments etc. The custom of tithing is not in force. Sometimes, when money is needed, socials are arranged at which anyone with talent takes part, and a choir of Sunday School children is usually formed. This usually brings in about £12 but on one occasion £20 was netted. Everyone is invited to these occasions.

Money matters are dealt with by the deacons court, but all expenditure must be passed by the Kirk session. In an emergency the deacons court can spend money but it must be immediately ratified by the Session. After the accounts have been paid, the surplus is given to the treasurer (now a committee of minister, an elder and a deacon) who banks it. This change has occurred because of a case of embezzlement¹ within the church.

Minister's Stipend. Each member of the church has to contribute 1/- per month, collected by the deacons, towards the minister's salary. It is brought together at the deacons court and there and then handed over to the minister. There

¹Rev. N. stressed the great difficulties occasioned by money matters. His treasurer, to whom he had entrusted over £100 embezzled it. The first intimation N. got was that the treasurer said that his house had been broken into and the money stolen. When he did not go to the police, suspicions were aroused and he was found to be implicated with two others in the theft. They were all disciplined and the scandal spread throughout the location. The men refused to recant and no other church would take them, so they have remained as adherents to the church - a source of continual friction. N. can do nothing except refuse them communion. He could not go to court as he ought never to have entrusted the young man with the money.

is usually a surplus, however, and the rest goes to savings, after paying such expenses as water, lights, rent etc.

Rents on Other Places of Worship Hired.

| | | |
|--------------------------------|---------|-----------|
| Jordaan Street, Cape Town | £4-15-9 | per annum |
| Kensington | -15-0 | per month |
| Vasco | -18-0 | per month |
| Retreat | £1- 0-0 | per month |
| Minister's house (in location) | £1-10-0 | per month |
| Church Ground | £4-12-5 | per annum |

It will be seen that the Bantu Presbyterian Church is self-supporting as are most independent churches. According to the "Statistics and Financial Report" for the year ending April 1946 the income was £888-2-7 and expenditure £805-2-7, giving a balance of £73. Thus the financial position of the Langa branch of the Bantu Presbyterian Church is modest but healthy. The minister's stipend is £200.

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ORGANIZATION.

As a native mission of the Presbyterian Church, the church at Langa falls under the same Presbytery as such Cape Town churches as St. Andrew, Sea Point and the Newbury Presbyterian Church, the native minister attending the Presbytery councils. Two European elders accompany him, as two white elders are appointed to take an active interest in the native work, forming a link between the European and native sections of the church. They are usually chosen for their interest in, and sympathy towards, mission work.

CHAPTER II.

THE PRESBYTERIAN CHURCH OF SOUTH AFRICA.

HISTORY.

The church at Langa is a Native mission of the Presbyterian Church of South Africa and falls under its jurisdiction. It is the transplanted descendent of the original church at Ndabeni, established in 1903. The church was built mainly from European funds, the Africans contributing about a quarter of the amount. Until two years ago the minister was the Rev. Mat/ikwe but after his death he has been superceded by Rev. S. P. Lediga. The latter confided in me that what could almost be called rivalry was growing up between the Mission and the Bantu Presbyterian Church. He seemed slightly agrieved that the Bantu Presbyterian Church seemed to be setting up in opposition and said that, when it was formed¹⁾ it was on the tacit agreement that it would confine its activities to the country, while the parent Presbyterian Church of South Africa would cater for Presbyterians in the towns. When the Bantu Presbyterian Church was founded in Langa, it drew away a large number of the Mission's congregation. Apart from this the relations between these two sister churches are those described under Bantu Presbyterian Church. (Constitution). (The sending of six delegates to one another's General Assemblies).

ORGANIZATION.

As a native mission of the Presbyterian Church, the church at Langa falls under the same Presbytery as such Cape Town churches as St. Andrews, Sea Point and the Mowbray Presbyterian Church, the Native minister attending the Presbytery councils, Two European elders accompany him, as two White elders are appointed to take an active interest in the native work, forming a link between the European and native sections of the church. They are usually chosen for their interest in, and sympathy towards, mission work,

¹⁾ See Chapter I.

and they hold office for a year, subject to reappointment. At present, one of these European elders is a member of the Mowbray congregation, (about five miles from Langa) and the other comes from Stellenbosch (about 45 miles from Langa). Thus it will be seen that the church is essentially a mission under direct control of the European Presbytery.

Outstations. The Langa church is the centre of seven outstations which come under the care of the native pastor. They are at Simonstown, Retreat, Cape Town, Huguenot, Brakenveld, De Hoek and Kensington and each is run by the local elders and preachers who carry on the work in the minister's absence. A plan is drawn up giving the names of the preachers, assigning them to various outstations on particular days. At intervals the elders are also required to preach and in addition they are expected to visit their areas. The native minister visits all the outstations on circuit administering communion and doing as much visiting as the wide area to be covered will allow. The minister must visit each station at least once a quarter and often elders and lay-preachers from Langa and the outstations, interchange.

Presbytery. As the church at Langa comes under the European church, and the Presbyterian type of organization is given when dealing with the Bantu Presbyterian Church, it would serve no useful purpose to repeat it here.

Ministers' Qualifications. The educational qualifications of native pastors was formerly the Matriculation certificate but it has now been lowered to the Junior Certificate (Std. 8). The candidate must be a converted man and is sent to Fort Hare for a three year course at the end of which he obtains a certificate. Apparently this is for those who have passed J.C. If the prospective candidate has matriculated and wishes to do so, there is a Diploma in Theology (L. Th.) which usually takes about two years. Five B.A. courses are included in the curriculum and other subjects include church history, theology and other kindred subjects.

Elders and Deacons. The pastor is helped in the administration of the Mission and outstations by elders and deacons. When an

outstation sees the need of electing new elders to fill vacancies which may have occurred through resignation, death or excommunication, or because of the growth of the congregation, it sends an elder to tell the session. The session appoints one or two elders, depending on the size of the congregation, to go and conduct an election meeting to which the whole congregation is invited. Certain suitable names are put forward by the congregation, or, in the event of their having no suggestions, men whom the elders think are suitable are nominated, and voting is done by ballot. The names of the successful candidates are returned to the session for ratification. At present there are 24 elders forming the Kirk Session.

Deacons are elected in the same way although, unlike the Bantu Presbyterian Church, there are no women deacons.

The elders usually wear frock-coats at communion and sometimes at ordinary services. A white shirt with black tie is "de rigueur" and elders "like to be in black or blue suits". The deacons have not a particular uniform and sit at the back acting as ushers and taking the collection. Duties of elders are the same as in the Bantu Presbyterian Church.

Note on Xhosa - Fingo Relations. When the Rev. L. came to Langa he found that the church membership was dropping because of the constant friction between Xhosa and Fingo. The former regard themselves as "the true rulers of the country" and despise and hate the Fingoes as traitors to the land, apparently because they made a treaty during the last century with the Europeans. This bad feeling is aggravated by the annual Ntsikana Day celebrations of the Xhosa's and the analogous Fingo Ceremony! In the church this took the form of non-co-operation between the two groups. Xhosa elders refused to worry about the welfare of Fingo members under their charge and vice versa. At the celebrations they almost came to blows. When the Rev. L. took over, he was considered the ideal man for the job, being a Mo Pedi. He has acted as a link between the two elements in his congregation and is often invited to speak

¹⁾Held on 13th April, 1947.

at Ntsikana Day ceremonies where, he admits, he tells them pretty bluntly of their stupidity in continuing to oppose one another. In the church sphere he maintains that his success has been due to prayer and rigid impartiality. Although he was closely watched at first by both parties his "session is now solid".

Membership - There are about 250 full members of the Mission, about 350 adherents (a6angeni) and a number of children. Full members are supposed to pay the minimum sum of 2/- per month, while adherents are encouraged, but not forced, to pay it. Rev. L. said that it is essential to give them a tangible reminder, and for this reason a system of cards has been introduced. A full member receives a white card on which is written his name and address. Adherents have a blue card.

In the church there is a division between men and women - Westernization has not progressed so far that equality between the sexes is acknowledged - men sitting on the left, women in the centre and children on the right. In town more men attend than women (probably because of the preponderance of men) but in the reserves the women predominate. "Men are not great church-goers and supporters" This is interesting as in the original tribal culture the men are most interested, and play the biggest part in the ancestor worship. Westernization is indeed causing great changes in every cultural sphere. Women do not usually take part in the ordinary services but during the revival services they often preach. Evidently a few years back the Assembly discussed eldership and ministerial office for women and, as far as the Rev. L. can remember, they accepted that, in principal, women should have no restrictions. In practice however, the women show great reluctance in taking up preaching and many men doubt its advisability. While agreeing in principal, L. thinks that the Bantu are not ripe for such a revolutionary change.

DISCIPLINE.

Admission to Membership. Generally people are converted through some service or at one of the revival processions - they are "pierced

through". If a man is converted and wishes to join the church, he comes to the minister or approaches an elder after the service and tells him. He is then put in a candidates' class conducted by the elders as the minister is generally too busy. When they think the man understands the implications of the Christian life and the rules of the Church, he is brought forward for admission to full membership. The classes usually last for about six months. The admission service is usually held on a communion day and is regarded as a very solemn occasion. The candidate is brought before the congregation who is told about him, and he promises to abide by the doctrine and discipline of the church. The right hand of fellowship is then extended to him, first by the minister and then by all the elders. If a man is obviously not regenerate and yet wishes to join the church, he is not refused permission in the hope that his interest will eventually lead to full conversion. After admission the candidate is given a membership card. Rev. L. says that members tend to regard these cards almost as sacred and they are necessary as a tangible reminder to pay the fees as when there is no card they tend to get slack and do not contribute. Cards are changed every year.

Adherents (abangeni) are people who attend the church but are not registered members. Usually they come when they feel like it and often the minister does not know who they are. L. felt that a greater interest should be taken in them, as he was often asked to bury people he didn't know. Thus he introduced a blue adherents' card and registered them. They were very proud when he conducted a funeral specially for them.

Excommunication. There are various offences for which a man can be disciplined i.e. refused admission to communion for a certain period. One of the greatest is seduction, for which a man is removed entirely, although he is followed up and reasoned with by the elders, and may attend church services. The custom ukumet/a, described by L. as a form of flirting, is also frowned upon. Negligence of wife, divorce (if the person is the dependent,

but not otherwise), stealing, murder, beerdrinking and brewing ¹⁾ all lead to disciplinary action. Dancing is opposed to some extent mainly because of its temptations. If a church member is caught with dagga or liquor he is also disciplined. Offenders are brought before the Kirk Session which questions them and weighs the evidence. Usually the guilty person is more than ready to confess before the court and may even do so to an elder before the enquiry. Even if he recants immediately he must come before three meetings, the members praying with him and admonishing him. If he recants, after the third meeting he is formally accepted before the congregation in the same way as are new members.

The Rev. L. admitted that he tended to hold more liberal views towards such modern developments as the cinema, dancing etc., but they were strongly objected to by the older members of the congregation and he "had to walk carefully". He is a young man of about 30.

BELIEFS AND PRACTICES.

As a Presbyterian Church mission, the Langa congregation are Calvinists. There are however, difficulties which arise from the impact of Christianity on the indigenous beliefs of the people. Time did not permit a detailed investigation of the ideas of the members of the congregation and it is doubtful whether it would have been possible to get at what they really believe. Ostensibly they are good church folk: in reality it is certain that much of the old Bantu tradition is retained.

In the above mentioned questionnaire²⁾ sent to the various missions by the presbytery the following is Question 22:-

"Do members abstain from the following practices?

- 1) According to a questionnaire sent by the Presbyterian Church of South Africa to native missions, those who are found brewing or drinking kaffir beer are suspended but there is a tendency to condone it. (Question 18).
- 2) "Schedule for Presbyterial Visitation of Native Congregations".

- (a) Tikolo/e (Evil spirit)
- (b) Witchcraft (Ukutakata)
- (c) Witchcraft by baboon (imfene)
- (d) Witchcraft by lightening (Impundula)."

The Rev. L. had answered, "They do not follow these practices but very many believe in their existence." This is the nearest I could get to the reality underlying Bantu Church life and the fact that it is officially admitted by one who must be keen to present the work in its most favourable light makes it even more likely to be a correct estimate of the position. The questionnaire also asks, inter alia, whether members abstain from consulting witchdoctors (Isanusi) and herbalists (ixhwele), (Question 23). Apparently a number consult herbalists for ordinary curative medicines but none would confess to the consulting of witchdoctors. Heathen dances are rigidly opposed. In regard to initiation L. stated that initiation still takes place in the bush around Langa although the more enlightened Africans tend to go to a doctor for the operation. The majority, however, attend the local ceremony. The Church never discusses initiation and occasionally an elder casually mentions that his son is undergoing the operation. When it is remembered the important part this transition to manhood plays in native life and that a woman will often not marry an uncircumcised man, the tenacity with which it is adhered to becomes understandable. The answer to the questionnaire (Question - Is Circumcision or Initiation permitted or encouraged in the congregation?) was "Not officially but members speak openly of it to the minister. One can safely say that in the Cape circumcision is encouraged."

Communion. Communion is held once a quarter and after the service at Langa the native minister travels to the different out-stations administering to each in turn.

* Evangelistic and Aggressive Efforts. The Young Men's Association and the Women's play a big part in the revival services which are held at intervals. Evidently they are run on the same lines as those of the Bantu Presbyterian and apparently they are usually a great success. "At some of these revival meetings Methodists, Congregationalists and others join us in healthy spiritual co-

operation." Apparently, in the Eastern Province the Congregational and Presbyterian churches are practically identified, both being known as /ama^oabe

Sunday School. Wherever there are children the Presbyterian church establishes Sunday Schools. At Langa there are about 50 children and three teachers under the superintendency of an elder. All the Langa teachers are men but at the outstations of Retreat, they are women. Every year local treats are organized by the Girls's Auxiliaries of the various European churches of the Peninsula taking the form of picnics and outings. In December there is a Christmas tree for the children.

Marriage. Officially the Session does not permit marriage by cattle but evidently it is done regularly. "It is a firm and standing native custom, even ⁱⁿ the towns". Polygamy, however, is frowned upon and a polygamist who wishes to join the church is kept in the candidates' class until he decides to put away all his wives save one. Theoretically he should provide for the wives he puts away, but in practice this seldom works. A polygamist may not take communion or be a church member, but Rev. L., personally, does not think this advisable. A very big and thorny question.

Marriage usually takes place in the girl's church although she should eventually join the church of her husband. The Presbyterian church has no objection in marrying people belonging to other churches, even unrecognized churches or heathen. Indeed they rather encourage it, apparently believing that any contact with the unbelieving public is better than none. Banns are published for three weeks before the wedding. The husband must fill in a form declaring that he has no other wife and this is sent to the Registrar of Births, Marriages and Deaths at Pretoria. The marriage is not concluded until this is ratified. There is no objection to the marriage of divorcees but such marriages are not celebrated in church but in the vestry or minister's study, like that of a girl who has been pregnant before marriage.

Burial and Baptism are similar to Bantu Presbyterian Church practices.

Women's Association. The women's association meets on Thursdays in the Church Hall. The meetings are predominantly devotional with hymns and prayers - like a service. Usually testimonies are given and the general atmosphere is friendly and rather after the Oxford Group manner. Members must be members of the Church, and, in addition must serve a probationary period of six months before they may become full members. Then they are formally invested with their uniform which consists of a black skirt, white blouse and cap, a black cord round the waist and a black sailor collar. Each outstation has its own association with an elected chairwoman, the minister's wife acting as president for the whole congregation. There is also a chairlady, secretary and treasurer. The minister's wife, as the superintendent - generally visits all the various outstations in turn. When there is a General Assembly the women hold their own Assembly under the presidency of an elected minister's wife. It is usually held in the hall of the building where the main Assembly is taking place, or in a near-by building. At certain meetings the men and women come together for fellowship and bring in money. Both Natives and Europeans are represented on the same councils, and in the Cape there is a definite link between the European congregation and the native mission, as once a month members of the Women's Associations of the various European churches visit Langa.

The Women's Association, as well as being a devotional body, is especially interested in the womenfolk and children of the congregation. They also raise funds by concerts, bazaars and socials at which collections are taken, quite a large amount being collected. At present the funds stand at £50. "They are very active socially" and provide meals and refreshment at functions and assemblies after the manner of their hardworking European counterpart. They also clean, scrub and decorate the church. "The women's Association is a spark of life in the Church". (Rev. L.).

Young Men's Christian Association. This organization is very similar to the Women's Association. The uniform is a white waistcoat with brass buttons. The minister is president of the con-

gregational association, and, while the members (amadodana) meet locally at their respective outstations once a week, there is a general meeting of the congregational Young Men's Christian Association once a quarter. Once a year all members in a Presbytery come together at a General Assembly (ingqogqutela) but there is no General Assembly for all the presbyteries in the country though efforts are being made to organize one.

The members of the Young Men's Christian Association play a big part in the revival services and do much to spread the Gospel to the heathen. They are specially interested in the youth of Langa and go to the roughest and rawest places, in fact, rather like the Salvation Army. About 60 of them meet on Saturday evenings for a devotional period. Other duties are the collection of money and helping the elders in pastoral visitation.

FINANCE.

Allocation and Collection of Funds. All members of the church have a membership card on which is endorsed the various payments made - 2/- per month. This ensures the payment of a minimum sum, and, while more is expected, if possible, in practice people only give this minimum. In Langa, the church has two meetings a Sunday and, at these, what is called a "door collection" is taken, amounting to about a 1d per capita. This averages about 7/- per service and 15/- to £1 per Sunday. This is known as inkonkozela or "cupping of the hands". At the communion there is a dislike of paying "black money" and "white money" must be substituted, usually in the shape of a tickey.

Special mention must be made of the Harvest Thanksgiving. This service is usually opened with a sermon exhorting members to practise the custom of tithing, to pay back, in some small way, the blessings received during the year. The meeting is then thrown open and anyone may get up and tell how he has been blessed. Some give up to £5 saying "£1 for the memory of my diseased father, £1 for the minister, for my children etc." It is very informal. Adherents may pay whatever they please.

Sometimes, when money is needed for maintainance and repairs or expansion (building etc.) a special day is named and the people are urged to give freely on it. As much as £100 has been raised in this way. There is a tendency, however, to stipulate the amount which should be given e.g. each man should give £1 and each woman 10/-.

The money is controlled by the deacons court (board of management) which is presided over by the minister. The money is then taken to the treasurer, who is a member of a local European congregation, and the books are duly audited.

Minister's Stipend. When a minister is called to a church he is told the stipend which he may expect to receive. The amount is taken from the moneys collected as church dues and is paid by the treasurer by cheque. The minister's salary is £15 per month with £2 cost of living. Expenses incurred in travelling etc. are paid from the petty cash at the disposal of the deacons court and must be shoen to the treasurer. The Presbyterian Church of South Africa is the only church in Langa with a harmonium but the organist is not paid any salary.

CHAPTER III.

THE CHURCH OF THE PROVINCE OF SOUTH AFRICA.

HISTORY.

The Anglican Church has revived the Mediaeval idea of religious orders. Nearly a hundred years ago there was founded in England a community called the Society of St. John the Evangelist with its headquarters at Oxford. The members are divided into ordained priests who take the three vows of poverty, chastity and obedience, and laybrothers. They hold all their property in community and are a missionary body, also known as the Cowley Fathers from their Mother House near Cowley, United Kingdom.

There are two communities in South Africa concerned solely with work among the Bantu, one at Tsolo, near Unthatha, and one at Langa. The Headquarters of the Cape Town community one is at Chapel Street, begun in about 1894-5 by Father Fuller. The work is carried on today by three fathers - a Father Superior and two others and is financed by the Mother House in Oxford. They are under the Bishop of the diocese and furnish a yearly report of their work. They receive no stipend.

Today the Headquarters of the Mission is still at Chapel Street but the St. Cyprian Mission is under the rectorship of the Father Superior and extends beyond the municipal boundaries of Cape Town. The Father Superior has assistants - one African curate and a large number of lay preachers.

The position of what is called the Church of the Province of South Africa needs elucidation, especially its relations with the Church of England in South Africa. These two bodies had a common origin in Divine Services held at the Cape as far back as 1749. From then fairly regular services were held by Naval

and Military Chaplains who called at the Cape from time to time, and, from 1806 to 1833 regular Church of England services were held in the Dutch Reformed Church, Adderley Street, by permission of the Kerkraad. Eventually the Church's growth led to the creation of the Episcopal See of Cape Town..

For some time back there had been a movement in England (the Oxford, Tractarian or "High Church" movement) whose object was reunion with Rome. Such things as candles, alters, the mass, auricular confession, brotherhoods and sisterhoods etc. were introduced despite the regulations of the 39 Articles, and today, a large part of the Church in England is "High". This has caused much friction with the "Low", or Protestant evangelical, section and, indeed, the differences in the two forms of worship are fundamental and irreconcilable.

In 1847 a Bishop Gray was appointed to the Cape Town See. He was an avowed Tractarian and worked to introduce High Church practices into the Church in South Africa. A few Churches opposed him but the rest followed him and after a stormy series of disputes with the dissentient ministers at the Cape, Bishop Colenso, the Privy Council, Canterbury, and others, the Church of the Province of South Africa was founded in 1870. The Constitution contained the Third Proviso which declared the Church of the Province is bound only by its own Tribunals, in matters of Faith, Doctrine, and Discipline, and refuses to acknowledge Ecclesiastical or Civil Courts in England in interpretation of matters of faith, or the Privy Council. It is in communion, though, with the Church in England.

The churches who did not follow Gray comprise the Church of England in South Africa today, a small body, with no Bishop as yet¹⁾

¹⁾ Archbishop Carter was the last Bishop to preside over both Churches. When Archbishop Phelps was appointed, it was only over the Church of the Province of South Africa.

Both it and the Church of the Province of South Africa are in the Anglican Communion.

ORGANIZATION.

Outstations. The St. Cyprians Mission at Langa is the Headquarters of a mission embracing the whole of the Cape South-Western Area. It has outstations at Paarl, Stellenbosch, Simons-town, Wellington, Drakenstein, Worcester, Robertson, Ashton, Hermanus and Ceres, each being a congregation served by local preachers. Each has some place of worship, although no church building, and at Worcester members are allowed to use the church hall of the European Church. The Anglican Church has always been noted for its race tolerance. Although members of these outstations are allowed to communicate in the local European parish church, there are certain definite Sundays on which they are visited by the Father Superior. The local preachers are picked for their suitability and, while normally they have no special training, at Langa there is a special class for them.

The Mission at Langa shows the typical Catholic emphasis on the importance of the priest. He is ordained by the laying on of hands and is thus in the Apostolic Succession. This idea has been described to me by a canon of the Church as being the passing on of duly accredited authority rather than the transmission of mystical mana. This conception is important in the church, and particularly affects its attitude towards other churches. It also caused less importance to be accorded to the church councils as such and the priest may become almost despotic.

Priest in Charge. At Langa there is a priest in charge; a member of the Society of St. John the Evangelist. Under him is a native curate (deacon or priest) who is ordained and may administer the sacrament. The priest in charge at Langa sleeps there but spends the day at Chapel Street mission, while the curate lives in the rectory.

In addition there are what are called licensed catechists

who are sometimes placed in charge of an outstation congregation. Although there is not one in every mission there is one at Paarl and another at Worcester. Licensed catechists are full time men and are paid from £2-10 to £3 weekly (or about £10 per month). They have full authority when the priest is absent on his visits to the outstations and they have power to receive church monies. There are three catechists at Langa.

Lay Preacher. There are also lay preachers who are part time, analogous to the preacher in the other churches studied.

Church Wardens. At Langa there are two church wardens one nominated by the priest, and one elected by the people. Their duties include ringing the bells, seeing to the seating arrangements of the congregation and taking collections. Evidently theirs is not a very privileged position and they have very little to do with finance. They are assisted by sidesmen, elected by the congregation.

Church Council. This body has not the same powers as its European counterpart and acts merely to advise the priest. It meets regularly on the first Saturday of every month, but may be called by the priest at any time, and consists of the priest in charge, church wardens, sidesmen and all the preachers.

No special standard of education is laid down for the native priest in training but there are two training centres (1) St. John's Theological College at Untata and (2) Rossettenburg in Johannesburg. St. John's also prepares men for catechists while Johannesburg only caters for ordinands.

EDUCATION.

The Anglican Mission has a fairly large school building situated near the Church. The St. Cyprians Mission School has a membership of about 432 children of whom 212 are boys and 220 are girls. It is a primary school, the standards ranging from Sub A to Standard six, the latter being concluded by a public examination.

As it is a mission school, it is financed partly by the government, who also have a feeding scheme by which bread, milk, butter and fruit are distributed. The school is free but this does not apply to books which are made available at half price.

The school staff consists of five men and six women. The minimum training in the past was the T3 Certificate but now the Native Higher Primary can be taken at Healdtown, St. Mathews, All Saints, Lovedale etc. Teachers are supposed to be Anglicans but this rule is relaxed as suitable teachers are difficult to get. Whatever a teacher's real belief, he must give religious and moral education to the children.

Curriculum: One official Language (English)

Xhosa

Arithmetic

History.

Geography

Hygiene

Sewing (girls)

Gardening (Boys)

Singing.

Religious education is compulsory but the syllabus of the Diocese is used and not the Education Departments syllabus. 1) Children of other denominations are accepted, and there are no compulsory Church parades except on special occasions. e.g. St. Cyprians Day. Those who belong to the Church must pay the due of 1/- per annum. Every Tuesday the girls of the School have a gathering under the direction of the native curate's wife. Their uniform is a gym. with yellow blouse and girdle.

A typical timetable of the day's activities is appended:-

8.50 Assembly

9 - 9.30 Religious and Moral instruction (teachers)

Classes.

10.30 - 10.45 Interval

Classes

12 - 12.30 Lunch

12.50 - 3 Classes

1) All Native Education comes under the Department of Education and not the Native Affairs Department.

This was the only Church of those studied who had a school actually at Langa, although others, such as the African Methodist Episcopal and Seventh Day Adventist, emphasise the educational aspect of the work. Of the other churches, only the Methodist and Roman Catholic run a Church school.

DISCIPLINE.

Membership. St. Cyprians Mission has about 1,000 members, divided into three types.

- (1) Full members (Communicants).
- (2) Baptized members.
- (3) Catechumens ie. people who have been converted and intend to be baptized. Only full members are allowed to communicate and catechumens are buried with a different service from others. Full membership is reached by confirmation and the laying on of hands by a bishop. The candidates for confirmation range from children to quite old people, there being different classes for each. Children of 9, especially those of regular church members, are sometimes confirmed, although the bishop regards this as being too young. Although it is usual to wear white at the ceremony it is not insisted upon at Langa because of the poverty of many of the members.

In Church the men sit on the right, women on the left and children anywhere. If members come from the country and are baptized Christians, and some come from as far as Rhodesia, they are expected to tender a letter of introduction. If they have no letter, and the priest is not sure whether he is baptized or not, he is sent to a baptismal class. Normally people who offer themselves are enrolled and given a membership card. Thereafter, they must pay maintenance towards the upkeep of the church (male 1/-, female 6d per month). There are special classes for baptism and confirmation.

Discipline. The moral code of the Anglican church is based on the ten commandments, and generally, people found breaking some of them, especially murder, theft and adultery are disciplined, i.e. the person is not admitted to Communion and, although he is allowed to attend church services, he may not hold important office such as warden. The length of time a man is disciplined depends partly on parochial rules and partly on the man's own character. With regard to other offences much depends on the views of the priest in charge. Unlike other churches at Langa, the Anglican church does not discipline a man for drinking beer or even beer brewing, unless he becomes a drunkard. It is pointed out that the administration allows each family to brew a specified amount for its own consumption and why should the Church interfere.

Dancing. The church in the towns is not antagonistic to dancing but in the country all such gatherings of young people are looked upon with suspicion, apparently because of the sexual license usually obtaining on these occasions.

Ukumet/a. The custom of ukumet/a ¹⁾ is considered a form of adultery and young people found so doing are disciplined. Also if an unmarried girl becomes pregnant, a thing which occurs very often, she is disciplined. The church prohibits its members from consulting with doctors (inyanga or igqira) and any person found so doing is disciplined, but a complication arises in the case of herbalists (amaxwele) as these do quite a lot of good and are fairly scientific. Members are not allowed to let their sons

1) The custom of ukumet/a (premarital sexual intercourse) is very common among many South African Bantu tribes such as the Vendas, Lobedu, Zulu, Swazi, Mpondo, Xhosa, Fingo and Pedi. It is a socially recognized institution, and, to the native mind, has no taint of immorality, but rather, is looked on as something natural and good. Only external intercourse is allowed and if the girl becomes pregnant it is considered as a great disgrace.

See E. J. Krige in "The Bantu-Speaking Tribes of South Africa. Ed. Schapera page 109.

or daughters attend the circumcision schools or intonjane rites. on the ground that association with heathen boys and girls is a bad thing. However the church is not very severe, especially towards circumcision, if it is conducted in a Christian manner. Such a school may be looked after by a catechist who prays for the boys and sees that everything is in order.

A church member who is divorced and remains single is accepted as a full member but if a divorcee remarries anyone but his original wife it constitutes adultery and he may be disciplined.

A member may not marry more than one wife and a polygamist, converted to Christianity is told to put away all wives but one. He must support the others, however.

If a man is disciplined but repents there is no special ceremony to reunite him to the church; he generally goes to the priest privately and obtains remission and absolution of sins.

Excommunication. For very serious crimes such as heresy and active propaganda against the church a man may be excommunicated by the bishop, a letter to that effect being read out during the service. This is very rare and the person may not attend church at all. Restoration is public and through the Bishop. Discipline on the other hand is very common. In the only case of excommunication known to Rev. N- a former native priest publicly burnt his cassock and surplice and denounced the church to the people at large.

Disputes between members are often taken to the priest in charge to decide, or on Appeal, to the Bishop, but this is unusual.

BELIEFS AND PRACTICES.

The Anglican Church at the present day is something of an enigma in the variety of beliefs and doctrines occurring within the framework. It is practically impossible to state with any definiteness what the general doctrine is as so much depends on the individual views of the priest in charge. This broadminded-

ness is at once a source of strength and of weakness in the church and, while enabling the church to weather many storms, e.g. the position of the Protestant Episcopal Church after the American Civil War in its adjustments to the Negro Problem, (See "Religion in America" by W. L. Sperry) it has caused the splitting of the Church into two bodies in South Africa.

The Church at Langa is definitely "High". The church building itself must be one of the most beautiful in Langa and has all the refinements of altar, candles, crucifixes etc. of its European counterpart. It has progressed so far Romewards that Mass is sometimes celebrated probably due to the influence of the Cowley Fathers, whose chapel at Oxford is noted for the magnificence of its ritual. It is a feature of this type of church organization that its clergy regard themselves as being in the Apostolic Succession i.e. they can trace their office, through the laying on of hands, back to St. Peter, the "rock" on whom Christ was to build his church¹⁾. It is believed that the Anglican Church is the one true church and all other denominations are heresies. Thus an Anglican may not marry or take communion in, say, a Presbyterian Church, as its minister has not been properly ordained. In practice this is relaxed somewhat, but it is an important pillar of church doctrine.

Then, again, the emphasis is not so much on conversion as a means to Heaven, but rather on membership of the Church, this of course, presupposing a belief in, and love of, God. Contrasted is the Protestant idea of a vivid, personal change in the individual and his relation to God. This leads to a lack of interest in preaching the Gospel and an emphasis, rather, on good works and Baptism, confession and the Eucharist.

1) This is also claimed by the Roman Catholic Church.

Services. The Communion Service plays a much greater part in the life of the Church - much more so than in Non-conformist churches. It is administered twice on Sundays (at 7 a.m. and at the Morning Service - Sung Eucharist at 9 a.m.) and at 7 a.m. on Tuesdays, Thursdays and Saints days, and at daily evensong at 7 p.m. In matins and evensong the preachers take a prominent part as they conduct the service and preach when the priest is absent. There are no matins held during the week.

The old Prayer Book (1662) ¹⁾ is used in its Xhosa translation and the services seem to be identical with the European. The canticles and Psalms are sung to the usual chants, the New Cathedral Psalter being used in the tonic solfa edition. The Xhosa words seem to fit in well ²⁾, according to the native curate, N-.

Early morning Communion is usually said but, when the service after matins takes the form of Sung Eucharist, music is added and the service is more spectacular. Members of the boys' choir, usually, but not necessarily, confirmed, act as acolytes and serve, carrying the candles and taking turns to serve at the Administration of the Sacrament. Others at the service are the cross-bearer and boat boy (who carries the incense powder in a dish called a "boat"). The two servers pour the wine and water for ablutions. The Church does not teach Transubstantiation and the elements are purely symbolic.

1) There has been a move of late to introduce a new, revised Prayer Book with modifications designed to make it more up-to-date. This has been strongly opposed by the House of Commons as it is an attack on the Protestant foundation of the State Church, but it has been introduced, in spite of this, to many churches.

2) Cf. Kirby in "Western Civilization and the Natives of South Africa" ed. Schapera page 133.

Marriage. The marriage of church members with members of other denominations can take place although they must be married by a priest and should afterwards attend the Anglican Church. This rule, however, is becoming less rigidly enforced.

There is not much activity outside the normal services, which, indeed, take up a large part of the life of St. Cyprians Mission. There are no special services or organizations for men.

Mothers' Union. Members of this society must be married but people whose husbands have died are admitted. It meets once a week, on Thursdays, from about 2 to 4 p.m. and is conducted by the minister's wife. It is purely devotional and the sanctity of the home is emphasised. According to the Rev. N- it is a bit spoiled (sic.) by women getting up to preach! In other places sewing or knitting is often carried on after the devotions, but this is not so at Langa. Membership numbers over 80 women. They meet in the church building and their uniform is a black skirt and purple blouse.

Girls' Guild. This is purely devotional and run on the same lines as the Mothers' Union. About 20 girls meet on Tuesday afternoons under the curate's wife but no uniform is worn. It consists of school girls and young women.

Baptism - Infant. By baptism a baby becomes a member of the church, although not an active member, and, if it dies, it receives full Christian burial. The general belief is that a person cannot be saved unless he is baptised, although the Rev. N- admitted that he did not believe that if a baby died without being baptised it would be lost. The baby is not expected to be responsible for its own actions and two godparents are appointed to take the vows for him and see that he receives a good Christian training.

Adult. There is no real difference between the two except that:-

1. The Gospel reading in the case of adults is from John, and that for infants from the 20th of Mark.
2. Adults take the responsibility on themselves and there are no godparents.

The Sacrament of Confession. While not subscribing to the Roman idea that confession to a priest is obligatory, the Church recognizes that it can be of great comfort to a certain type of person. No fee is taken and Rev. N- stated that the subject was "controversial".

This then, is a very brief survey of the beliefs at St. Cyprians. It will be seen that the Church's outlook is markedly different from that of the Free churches especially in the comparatively small part the congregation, as such, play in the running and government of the church.

FINANCE.

Most of the revenue of St. Cyprians comes from the members subscriptions; adult males pay 12/- per annum (1/- per month) and females, 6/-. Young people who are scholars at the Church school pay 1/- per annum. All members, whether communicants or catechumens, receive a membership card which is explained to them. The Rev. N- said it was very difficult to make members pay and, in practice, it was not enforced; indeed, it was almost voluntary. On the other hand, the whole amount can be paid off in one instalment.

Another source of revenue is from marriage fees. 12/6 is charged, but as 2/6 has to be paid for the certificate, obtained by the church from the Native Affairs Department, only 10/- is made. Also in the Churching of women when they bring their babies to be christened, they often give a voluntary donation to the church as a thankoffering.

Every service on Sunday has a collection, but this does not apply to week days. The amount collected varies with the service as there is a small congregation in the early morning, a

large one in the forenoon and a small one in the evening.

1d is the average donation per capita and 15/- may be got a service. The money is controlled by the priest in charge and sent to central funds from which the stipend of the native curate is paid. There is then an absence of the self-government in money affairs found among the Free churches.

C H A P T E R I V .

SEVENTH DAY ADVENTIST.

HISTORY.

General. Seventh Day Adventism was founded by a Mrs. Ellen G. White in America about the year 1844. A certain William Miller of Low Hampton, New York, U.S.A. prophesied, from various prophecies in Daniel, especially that of the 2,300 days, that the world was to come to an end in 1844. His prognostications caused much alarm and speculation, but when the time past and Christ did not come, his views fell into disrepute and there was a revulsion of feeling against him. It was at this stage that Mrs. White took up the work and explained that the prophecy had been misinterpreted and that in 1844 Christ began the cleansing of the Sanctuary, symbolically represented in Hebraic law. The Sanctuary was considered to be in Heaven and in that year Christ embarked on His work of investigative judgement, preparatory to His coming to earth at a later date. From this arose a new Church, the Seventh Day Adventist which differs from more orthodox denominations by its greater emphasis on the Second Coming of Christ and various other doctrinal points to be later discussed.

In South Africa. The Seventh Day Adventist Native congregation in the Cape Peninsula was started at Ndabeni, the old location, in 1930. At first only a few people attended but it slowly grew and, eventually, on February 3rd, 1946 they got their first full time pastor, the Rev. Mgqanqo. The congregation is still few in number there being 34 men and 12 women on the roll, but the members are keen and practically everyone turns up to the services. There is an average of about seven new members per year which shows a rather slow growth and it is interesting that very few join this Church from among the Langa population. Nearly all new members are those who are introduced to the Church in the reserves. The reasons given for this was the fact that

the message was difficult to accept especially with regard to the keeping of the Sabbath. A man asking for employment must tell his employer that he must have off from Friday evening to Saturday evening (the Judaic Sabbath) and members are also expected to give up tobacco, liquor and pork. The moral and health laws of the Hebrews are adhered to.

Members are mostly Xhosa and Fingo and although there is not much friction between members of these two antagonistic tribes "there is a little of it". In church elections Xhosas tend to vote for Xhosas and vice versa. Members from the Langa congregation are drawn mainly from Langa, Cape Town (c. 8 miles away) and Retreat (c. 6 miles away). Others tend to go to the Church at Nyanga.

ORGANIZATION.

General. 1) The Headquarters of the Seventh Day Adventist Movement is in Washington D.C. where the General Conference has its offices. Radiating from this centre, like the spokes of a wheel are the Divisions into which the whole world field is divided viz. Australasian Division, Central European, China, Far Eastern, Inter-American, South American, North American and Southern African Divisions. The Southern African Division, which concerns us, extends as far as Uganda and French West Africa with its Headquarters at Cape Town, and is controlled by the General Conference of Seventh Day Adventists, Southern African Division. The Division is divided into six blocks called Union Conferences (for Europeans) and Union Mission Fields (for natives). They are:- Southern African Union Mission, Zambesi Union Mission (Rhodesias and Bechuanaland), East African Union Mission (East Africa, Kenya and Uganda), South East African Union Mission (Nyasaland and part of Portuguese East Africa) and the

1) Information supplied by Offices in Grove Avenue, Claremont, Cape Town.

Angola Union Mission. Each has a headquarters at a principal town within the Union and each Conference or Mission Field has an executive body.

Conferences. The South African Union Conference is divided into: the Cape Conference (Cape Province) and the Natal-Transvaal Conference which includes the Orange Free State, Natal and Transvaal. These comprise the European Churches. The Bantu section of the Church is divided into the North Bantu Mission Field (Natal and Transvaal) and the South Bantu Mission Field (Cape Province and Orange Free State) each Mission Field being under the direction of a Superintendent and an Executive. Within the Mission Field are a number of native churches eg., in the Cape Province, at Langa, East London, Uitenhage and Kimberley etc. each under the direction of a native pastor. At Langa there are affiliated congregations at Helderberg and Nyanga called companies (cf. Presbyterian "outstations") which are visited by the pastor from time to time and lead by their elder in the interim. The superintendent of the Mission Field keeps an eye on the various churches within that Field, visiting them regularly, baptizing, etc.

Conference Executive. The constitution of the executive bodies is interesting. It is an exact replica of the Church Board (the governing body of the local congregation). They have their Sabbath School leader, treasurer, Mission leader etc., and each of whom is in charge of his counterpart in each of the churches in his field. He receives reports from them and organizes the sending out of lesson books and requisites to them. The Divisional Executive is similarly organized and directs the activities of the Conference Sabbath School leaders and other authorities in a similar way to that in which the latter regulate the church's officials on the Church Board. Thus there is a very complicated and departmentalized executive organization in which the heads of departments in all the local churches come under the department

head for the whole Conference who in turn comes under the Divisional Head. Some of the departments and posts are Superintendent, Treasurer, Secretary, Health, Publications, Sabbath School, Home Mission Departments and Dorcas Society. These will be discussed later. The Superintendent and Treasurer is always a European but, in the Native Field, natives are often entrusted with positions such as secretary of the book depository. The officers spend a lot of time visiting the various stations but a general meeting is called three times a year or in an emergency and at the end of the year a big meeting of all officials is called.

Once every two years the Native Advisory Council meets from the whole field. Delegates are elected from each church on the basis of one from the organization and one for every twenty-five members and it is held under the chairmanship of the Superintendent, members of other conferences in the Union coming if they so desire. There is also a European representative from each of the mission stations and recommendations are passed on to the Field Committee. The native pastor must furnish a report every quarter to the Field Superintendent on the work of his church.

CHURCH.¹⁾

Pastor. The Langa Church is under the care of a native Pastor who also is responsible for the affiliated companies at Helderberg and Nyanga. He supervises the whole work, administers communion once a quarter, preaches on the Sabbath when asked and generally is the guide and advisor to the congregation, but his position differs radically from the more orthodox minister. As Rev. M. expressed it:- "Gifts of God are given to different people and a layman may be more spiritual than a churchman". In Seventh Day Adventist Services the minister does not take any prominent part and sits among his flock in the Sabbath School classes. As the running of the Church is left to

1) Rev. Mgqanqo.

laymen who hold positions of Sabbath School leader, secretary, etc. the actual preaching and conducting of sermons plays a very small part in the work of the Native pastor. His seems to be mainly pastoral.

Apart from the minister, the work of each church is divided into departments ~~and each~~ under its appropriate leader. All church officers are elected by the congregation for the period of one year only, and at the end of each year, usually in about November or December, the officers are elected for the ensuing year. First, at a general meeting of the congregation, a nomination committee is appointed consisting of about six members besides the minister. The number must be equal and the minister has the casting vote. The committee members seem to be nominated and seconded by anyone in the congregation, and it is their duty to suggest church members for the various offices. These must be of good standing (Ex. 18: 21; Acts 6:3, 1 Tim. 3 1-13) and their names are brought before the congregation who indicate, by a show of hands, whether they approve or not. This election takes place on the second Sabbath before the close of the year.

There are a number of offices to be filled:-

- Elder (1)
- Deacon (2)
- Deaconess (2)
- Clerk
- Treasurer
- Missionary Leader
- Missionary Secretary.
- Sabbath School Superintendent
- Assistant Sabbath School Superintendent.
- Sabbath School Secretary
- Assistant Sabbath School Secretary
- Sabbath School Division Leaders.
- Leader of Dorcas Society
- Missionary Volunteer Society Leader
- Assistant Volunteer Society Leader.

Nominating Committee Discussions are confidential. If anyone objects to a proposed name, he must do so privately before the committee and failure to do so is regarded as a very serious offence. If the objections are found to be groundless, the committee again submits the names.

If an office becomes vacant during the year because of death,

removal, resignation or for any other reason, the Church Board nominates a successor to fill the vacancy and submits the nomination to the Church for election. (Church Manual, page 75).

Church Board. The Church Board is elected annually at the same time as the officers of the church and usually comprises the minister, elder, deacons and deaconesses, clerk, treasurer, missionary leader, missions secretary - in fact all the offices. It meets once a month and considers requests for admission to the church, looks to details of church business, the treasurer reports the state of the church finances and each of the other officers should report on the activities of their special department. The pastor acts as chairman, or, if he is away, as he often is on his rounds to other stations, his place is taken by the elder.

After the election of church officers ¹⁾, before their assumption of office, they must be ordained ²⁾, by an accredited minister. This takes place in front of the whole congregation during the 11 o'clock preaching service on any Sabbath Day as soon as they are elected. If an already ordained man is re-elected for a term of office he need not be re-ordained. At the service scripture is read and a prayer offered after which hands are laid on. Deaconesses are not ordained as there is no scriptural precedent for this.

Business Meetings. All baptized members of the congregation attend this meeting and discuss such matters as reviewing letters of introduction of members from other areas, reporting on members who have left Langa, and letters of commendation. If the treasurer is other than the clerk, financial matters may

1) I was unable to discover the qualifications or training required of a native pastor.

2) Titus 1, verse 5.

be discussed and a statement made, though an audited balance sheet is not brought forward. Rent is also discussed, but, as there is no church building, rates, water, and lighting are not paid.

This then is the organization of the Seventh Day Adventist Church. It must be remembered that the ultimate governing body is in America and from there, the vast organization spreads out to all corners of the world. Policy and publications, lesson books and literature emanate from this centre which, naturally, have an American flavour allowing very little scope for modification along more African lines.

DISCIPLINE.

Entrance to Membership. A prospective member is usually introduced to the Church by another member who takes him to the elder and explains the position to him. He is accepted with a few remarks and invited to join the baptismal class, usually run by the elder. The candidate is encouraged to buy a Baptismal Manual and usually remains in the class for about a year, having to be proved faithful in attending Sabbath services, paying tithes and showing himself teachable and obedient. In about November or December the Superintendent of the Mission Field arrives and examines the candidates in the baptismal class, if satisfied, baptizing them himself or instructing the pastor to do so. Seventh Day Adventists do not believe in child baptism and total immersion is the practice, Langa members being baptized in a vlel near the neighbouring South field Station. After this, the right hand of fellowship is extended to them and they receive a membership card.

Excommunication. The standard of Christianity set by the Church is very high. If a member has committed a sin, i.e. broken any of the Ten Commandments, broken the Sabbath, been dishonest in business, used obscene language, brewed or drunk

beer or smoked, he is disfellowshipped, i.e. he cannot take communion or be elected as a church officer. He must reattend the baptismal classes and be rebaptized after showing himself duly penitent. It should be noted that this is the only Bantu church studied that looked with disfavour on smoking. The attitude to certain traditional practices show some embarrassment on the part of the church in coping with them. With regard to initiation and the a6akweta schools (which are still carried on in the bush round the location), "nothing is said", and a member is not disfellowshipped if he allows his son to go to a circumcision school. In bad cases he may be counselled by the elder, and, in recalcitrant cases, the Church Board may be appealed to, but this is really theoretical as the difficult and high moral standards of Church membership ensure that only regenerate Christians belong.

With regard to Polygamy the following extract from the brochure "Policies and Regulations Governing Bantu Mission Work" (Pages 21,22), is interesting:-

"It is clearly God's plan that man should live in a state of monogamy.....The practice of polygamy..... is in itself a challenge to Christian principles, and constitutes a ground of compromise if permitted in Church.

To guide our workers in dealing with the very complicated problems that arise in areas where polygamy is practised, the following is recommended:

- 1) That a man be found living in a state of polygamy when the gospel reaches him, shall upon conversion be required to change his status by putting away all his wives save one, before he shall be considered eligible for baptism and church membership.

- 2) That men thus putting away their wives shall be expected to make proper provision for their future support, and also for that of their children, just as far as it is in their power to do so.

3) Recognise the right of such a wife to marry again.

4) If a woman who was married while still a heathen wants to join she may, but, if a Christian becomes a secondary wife, she may be disfellowshipped".

It should be noted that Seventh Day Adventists adhere to the moral and health laws of the Old Testament which involve the keeping of the Hebraic Sabbath. The hours from Friday evening to sunset on Saturday are a holy time and "just as far as possible consistent with health, all cooking as well as water-carrying and other work to be done on Friday before sunset. Food should be prepared on Friday and no unnecessary work done on the Sabbath.

Heathen dances are not approved of at weddings and other gatherings.

BELIEFS AND PRACTICES.

As stated earlier, the church was started by a Mrs. White who reinterpreted the prophecies of Daniel concerning the 2,300 days; the message preached by William Miller based on Daniel 8:14 and Rev. 14:7 explaining Dan. 8:14 "Unto two thousand and three hundred days, then shall the sanctuary be cleansed", Miller adopted the general view that the earth is the sanctuary and the passage referred to Christ's second coming. Going by this, he preached that Christ was to come in 1844. When this did not happen, his teaching fell into disrepute until taken up by Mrs. White. She pointed out that the sanctuary is in heaven and that in 1844 Christ entered it on his work of investigative judgment i.e. the judging of the works of believers and trying them as by fire. ¹⁾ As the Church Manual (page 82) puts it.

¹⁾ A Full account of these doctrines will be found in Mrs. White's book. "The Great Controversy", page 343 et seq. This book is her standard work and has run through several editions.

"Upon his ascension, Christ began His ministry as High Priest in the Holy place of the Heavenly sanctuary, which sanctuary is the antitype of the earthly tabernacle of the former dispensation. As in the type, a work of investigative judgement began when Christ entered the second phase of his ministry, in the most Holy place, foreshadowed in the earthly service by the Day of Atonement. This work of investigative judgement in the heavenly sanctuary began in 1844, at the close of the 2,300 days, and will end with the close of probation (Hebrews 4:14; 8:1,2; Leviticus 16:2,29; Hebrews 9:23,24; Dan 8:14,9; Revelations 14:6)

Apart from this the main divergences from orthodox Protestantism are:-

Much of the teaching is based on the laws of Leviticus and thus members are bound to keep the seventh day of the week as Sabbath. It lasts from Friday evening to sunset on Saturday and no unnecessary work must be done whatever.

The tithe is considered holy unto the Lord and must be paid

The condition of man at death is one of unconsciousness (soul sleep). All men, good or evil, remain in the grave until Christ's second coming.

The true Church should not lack any spiritual gift, and it is conceived that the spirit of prophecy is to be one of the marks of the remnant church. ¹⁾ Seventh Day Adventists recognize its manifestations in the works of Ellen G. White. (1 Corinthians 12: 1-28; Ephesians 5:11-16; 1 Corinthians 1:4-18; Revelations 12:17-19. cf.).

The Ordinance of foot-washing is practised before communion.

Complete separation from such worldly practices as cards, dancing, tobacco, drink etc. is required. The standard is thus

¹⁾ Revelations 14:12.

so high that the church does not attract many, the membership being about 49.

Services on Sabbath. The Adventists believe that the Moral Law of Moses (as opposed to the ceremonial Law), which is contained in the Ten Commandments, is applicable to Christians under the new Dispensation. Thus the Sabbath is kept on the Saturday. The first service on this day is Sabbath School which starts at ten o'clock in the Civic Hall, Langa. It begins with a few minutes of silent prayer, a hymn, a prayer by one of the congregation, a scripture reading and another hymn. The children then go to the back of the Hall under their own teacher. A small publication called the "Mission Quarterly" is read by the Home Mission Leader. This has various topics for various days and deals with the missionary work of the Church in other countries e.g. South America. Up to this point the congregation are all together. They now divide into classes each under a teacher and the collection is taken. The minister takes no prominent part in all this but is merely a pupil like the others, unless he is specifically asked to. After the lesson the various classes unite and recite the "memory verse" or text appointed for the day in the lesson. A hymn is then sung.

Up to now the meeting has been under the chairmanship of the Sabbath School Superintendent and Secretary who are at the table on the platform. During the singing of the hymn, they come down, and their place is taken by the Missionary Leader and Secretary who takes reports from the members as to what they have done in the past week in evangelization, giving to the poor, visiting the sick, giving out tracts and selling books. The members experiences are told with much gusto and humour and are obviously enjoyed by all. The Sabbath School takes about an hour and a quarter and the Missionary period about fifteen minutes. This marks the end of the School. It should be noted that everyone attends the Sabbath School, not only the children, and on the

day I attended a service there were 24 men, 10 women and 3 children present.

There is now a ten minute break after which is the "preaching service" at which a church member speaks, being appointed beforehand. Once again the minister takes no prominent part. This lasts not more than 30 minutes and no collection is taken. A very informal and friendly atmosphere prevails all the time and all members seem keen and interested. A Xhosa translation of "Christian Song" (U-Kristu Engomeni) is used. In the afternoon at three there is another similar preaching service and after that the Missionary Volunteer Society for young people which functions very much like the Missionary meeting in the morning and at which reports are made. There are special songs and scripture reading. No uniform is worn. Quite often young married men and women attend. If this meeting ends long before sundown members go visiting or walking and the children are often given scriptural nature lessons.

In the evening the closing Sabbath service is held in the individual homes in Langa as there is no Church building. The position of the minister is interesting. As Rev. M- says "The power to preach is not confined to the minister and a layman may be more spiritually minded than an ordained man".

There is no church at Langa and members meet in the Civic Hall. About 49 members (including children). Every quarter Bible Lessons are sent out from Headquarters to the various pastors and congregations. Particular topics are taken e.g. the Life of Christ, and is changed each quarter. The lesson must be studied throughout the week and discussed with the class teacher on the following Sabbath.

Prayer Meeting. A prayer meeting is held every Wednesday and is conducted in different homes as there is no building. About five attend on an average.

Home Mission Society. (Uvanjelo lwasekhaya). A leader is chosen, usually a man, and there is also a Treasurer and Secretary. The report of the activities of this society is read between the Sabbath School and the preaching service. This report is taken from members and concerns what each has done during the week, individually and in groups, and it includes giving Bible studies, tracts, prayer meetings held, helping the sick, giving articles of clothing to the poor and needy as well as food, and also the number of times they were engaged in this type of work. Members sometimes send out "missionary letters", i.e. a letter to some acquaintance or friend containing some scripture verses in the body of the letter, quoted to interest the recipient in the Bible. This society should meet on Wednesday but this is impossible at Langa because of the lack of a building. Once in a while the Society gets together in a body to discuss things; otherwise it is every individual for himself. Every person in the church belongs, if possible, but there is no special joining ceremony. If there are backsliding members the Leader tries to interest them. The active propagating work of the church is done through this society. Actually the Society is supposed to be divided into bands but this is not so at Langa. The Field Secretary prepares lesson books which are studied by the Society and every year he comes round and examines the members. When a person comes into contact with a very poor family he reports the case and applies to the Society for help. The case is decided on its merits by the Society and the person need not necessarily be a member of the Church.

Mission Volunteer Society (Uvangelolwasekhaya Lolut/a) This is the adolescents' and childrens' counterpart of the Home Mission Society. Usually divided into divisions - "helpers", "friends", and "comrades". They do much the same work as the Home Mission and have about 20 boys and girls actively members.

There is thus nothing that resembles the purely women's meeting in the other Churches.

* Dorcas Society. This Society is composed of the women of the church who devote their time to making and gathering clothing and supplies for the poor. Some women cannot attend as it is held usually on a Wednesday afternoon and many in Langa are in domestic service. The minister's wife is usually the president. Meetings are opened with song and prayer and there is sometimes a very short talk by a member about the main activities re knitting, sewing and cookery. A small offering is taken to buy materials and foodstuffs.

Week of Prayer. Throughout the World the Church engages in a week of Prayer. Lessons are prepared and printed at Headquarters which cover the week and these are worked through in the Sabbath School during the whole of the week. The whole time lasts eight days. The whole Congregation should assemble every day and it is regarded as a sacred time devoted to prayer, re-consecration, thanksgiving for the mercies of the past year and prayer for the year to come. The collection is taken on the last Sabbath.

Camp Meetings. These are yearly gatherings held either in the summer or autumn for all members of the district who come together at one centre. The secretary of the Mission field of the Cape Province reads the record of the last Camp meeting. It usually lasts from the Friday evening to the Sunday evening and takes the form of devotions and preaching. At the noon service on the Sunday the Camp meeting offering is invited either in cash or in pledges to pay the promised amount during the year.

The Communion Service. (Inkonzo Yomthendeleko) This is held once a quarter on about the second last Sabbath in each quarter. It comes just after the Sabbath School and before the usual time of preaching. The first duty is the Ordinance of Humiliation (Inkonzo Yokuzithoba) or feet washing. After reading John 13 the men and women separate and wash themselves two by two. Water is supplied in ordinary buckets and basins and

the feet are washed with the hands, being dried on towels which are provided. The communicants then reassemble and a scripture is read (1 Corinthians 11). Before the bread is broken, a prayer asking blessing is offered by one of the congregation. The bread is taken round on plates by the two deacons while the deaconesses are supposed to pour the wine. The wine is administered in small glasses, and the service concludes with a hymn and prayer.

Bread and unfermented wine is used and the Ordinance is regarded merely as a memorial of the crucifixion.

Marriage. Rev. M- will not marry a woman who wished to marry a man of a different denomination as she would be forced to break the Sabbath - there would be constant friction.

One of the greatest obstacles to membership of the Adventist congregation is the difficulty of finding jobs which leave Saturday free. Any African Adventist, in applying for a post is forced to tell his employer that he must have off from Friday evening to Saturday evening, and very few people like this.

FINANCE.

The Tithe. The Seventh Day Adventist Congregations are expected to be self supporting and the following are the main methods of collecting funds.

The tithe is held as sacred (sic) ¹⁾ for the work of the church as is recognized as a spiritual obligation and is essential for full Christian blessing. All church officers are expected to set a good example in this way to the congregation. Failure to do so leads to his discontinuence in office.

Tithes are taken to the Church treasurer either weekly or monthly, depending on when the member gets paid, and a receipt if given. Revenue from tithing amounts to about £35 per quarter.

1) "Policies and Regulations governing Bantu Mission Work".

Offerings. At the Sabbath School offerings are taken, and about 10/- per service is usually realized, i.e. about 3d per head.

Birthday Offerings. On every Sabbath those members who have had a birthday during the past week are invited to give an offering which will be used in mission extension, church and workers' buildings and similar work. If, as often happens, a man cannot give his age, he takes the date of his baptism. Any amount may be given usually ranging from 3d to 10/-.

Investment Offering. On every sixth Sabbath of the quarter collections are taken for the same purpose usually the "Missionary Education Fund". All members are expected to give a certain amount but the amount raised is usually very small - about 7/- per quarter.

Year - End Offering. (Annual Offering, Week of Sacrifice Offering). In December at the end of the "Week of Prayer" everyone is expected to contribute something and workers, i.e. church leaders, are expected to set a good example by donating £2 or £3. On the other hand some give sixpence. The collection is taken on the last Sabbath of the Week of Prayer.

Harvest Ingathering. (July 12 - Aug. 23). The Harvest Ingathering Appeal lasts for six weeks and the money goes to a central fund to be distributed according to the needs of the Division. The money is earmarked for medical missions and educational work especially in the leper colonies of central Africa. During this time members go from house to house soliciting donations from everyone, whether members or not. The response is normally good and recently £200 was received from Cape Town and district. No special services are conducted during this time and it seems a purely financial business. The European Headquarters prepares a booklet "The Harvest Ingathering Appeal" which is distributed and which gives an account of the Medical and educational work being done by the Church as a whole. Offerings are also taken at Camp Meetings.

This, then, is a short summary of the work of the Seventh Day Adventist Mission Church at Langa. The members exhibit, to my mind, perhaps the greatest sense of group consciousness, of any church I have visited. Meetings are almost 100% attended and there is a definite feeling of good fellowship and informality about them. Membership is small owing to the high standard of life required, the rather unorthodox doctrine and the difficulty presented by Sabbath observance, and thus the family-feeling is intensified. Members refer to one another as brother and sister. No matter one's own doctrinal views one cannot help getting the impression of happy Christian fellowship among this small community. Another feature of the Church as a whole is the strong emphasis put on medical and educational work on the missions although there is no school at Langa.

C H A P T E R V.

THE AFRICAN METHODIST EPISCOPAL CHURCH.

HISTORY.

General. The African Methodist Episcopal Church was started in 1787 in Philadelphia, U.S.A. by Negro slaves. Their leader was a young man called Richard Allen who founded the Church at the age of 27. The Information Book for Probationers and Members gives the reasons for its foundation.

"The 'Africans' in the city of Philadelphia were very much neglected as far as the Gospel was concerned. The White people's churches were so busy converting white sinners that they very much overlooked the darker ones. Those 'Africans' who did attend church were pushed to the rear of the building they could not sit where the white brothers sat or take Communion with them, and did not feel at all welcome."

Thus Allen decided to start a church for Africans which would give them greater opportunities for self-expression in the exercises of various offices. He was encouraged by many Europeans e.g. Bishop White of the Anglican Church and Bishop Ashery of the Methodist church who ordained Allen. The influence of these two men can be seen in the name of the church - the African Methodist Episcopal. Commenting on the name the Information Book says -

"We are called African as we believe that Africans ought to have a church of their own where they have freedom of expression. We are called Methodist because we conduct our affairs in a methodical way and we are called Episcopal because we have Bishops for our spiritual fathers and leaders. We look to the Bishops for the general rule and guidance of the church."

The African Methodist Episcopal Church started very humbly. In 1787 Richard Allen and his friends withdrew from

St. George's Methodist Church, where they had been badly treated, and started the Bethel African Methodist Church. They were very poor and many were illiterate and at first they worshipped in an old blacksmith's shop. Soon other African Churches were started in Baltimore, Salem etc. and in 1816, twenty years after the first church was established the then five churches combined under the Rev. Allen as first Bishop, to form the African Methodist Episcopal Church. At his death in 1831 the membership was over 10,000, and since then, it has grown to such an extent that in 1939 it had nearly a million members, over 8,000 churches, 7,500 pastors, 250 presiding elders and 14 Bishops. Its churches are found in all the 48 states of the U.S.A., in Canada, South America, West Africa and the West Indies. It has 94 Annual Conferences. There are two Bishops in Africa - E. J. Howard in West Africa, and R. R. Wright, Jun. in South Africa.

In South Africa. The work started in South Africa in 1898. About 1893 a group of young Africans went to America to give singing concerts. The venture failed and they were forced to go for aid to an A.M.E. minister (R. C. Ransome) who arranged to send them to Wilberforce University, the African Methodist Episcopal College in Ohio. One of them wrote to her sister in the Transvaal telling of the wonderful opportunity of education the African Methodist Episcopal Church had given them and the letter interested ministers in South Africa who sent to America for details. In 1896 they sent a deputation to America to see whether the African Methodist Episcopal Church would come to Africa, and, as a result, Bishop Turner came out in 1898, spoke in the Opera House, Cape Town, and eventually obtained Kruger's personal authority to organize an African Methodist Episcopal Church in the Transvaal.

In 1900 Bishop J. L. Coppin was sent to South Africa as a resident Bishop. The Cape Government investigated his purposes

and found them satisfactory and the Bethel Institute in Cape Town was founded. The work grew and spread all over Southern Africa as far North as Nyasaland. The salaries of men sent out are paid by the Church in America which has also spent large sums on buildings, land, schools, churches, bursaries etc. More than 30 young Bantu have been aided through American colleges. The local church at Langa started at Ndabeni in about 1925, and was called "Parks Memorial Chapel".

ORGANIZATION.

The African Methodist Episcopal Church has an Episcopal form of government i.e. it is governed by Bishops who are elected by the General Conference which meets, in America, every four years¹⁾ The whole work of the Church is divided into 15 Episcopal Districts, of which South Africa is the fifteenth, and each of which has a Bishop placed over it. If a Bishop dies his work may be divided among other Bishops. The Bishop's District is divided into Conferences and these again are divided into Presiding Elder's Districts, of which there are 37 in South Africa, each under the jurisdiction of a presiding elder²⁾ When the district is in a foreign field or under several governments, the Bishop may appoint a Superintendent to represent him, in his absence, to the government. Under the Presiding Elder are the various congregations of his district under the care of a pastor who is assisted by the local preachers, stewards and class leaders.

1) Information from "Information Book" compiled by Bishop R. R. Wright M.A., Ph. D.

2) As time was short I concentrated on the position of the Church in Langa and therefore information on the larger church units is necessarily scanty. I could get no information on the method of appointing Presiding Elders or Bishop from the "Information Book".

Episcopal Districts. At present; in the 15th Episcopal District (Southern Africa) there are 5 Conferences.

- 1) Cape, with 7 presiding elder districts covering the Southern part of the Western Province: Cape, Wellington, Piquetberg, Beaufort West, Grahamstown, George and Worcester.
- 2) Transvaal, with 9 presiding elder districts covering Transvaal, Bechuanaland, Swaziland and Portuguese East Africa, viz. Pretoria, Johannesburg, Potchefstroom, Springs, Witbank, Warmbaths, Pietersburg, Swaziland and Bechuanaland.
- 3) Orangia, with 10 districts covering Orange Free State, Basutoland, South West Africa and North Eastern Cape Province, including such towns as Kroonstad, Bethlehem etc.
- 4) Natal, with 6 districts covering Eastern Province and Natal (Griqualand, Pondoland etc.)
- 5) Zambesi, with 7 presiding elder districts covering Southern and Northern Rhodesia, and Nyasaland viz. Matabeleland and Mashonaland, North, Western and Central Provinces etc.

Thus the organisation of the African Methodist Episcopal Church in Southern Africa is very extensive. Its members comprise all tribal affiliations and number about 52,000 souls. There were in 1939, 1300 evangelists and local preachers, 356 ordained preachers and 1,100 preaching places.¹⁾

It was difficult, in the brief study I was able to give it, to assess the exact attitude of this all-African church towards Europeans to-day, but in all official manifestations of policy it seems to be very proud of its loyalty toward the government of the country in which it operates. This is specially evident in America where members, especially Bishops, have been appointed to such offices as chaplain to the U.S. Army, (Bishop H. M. Turner, 1st Bishop to South Africa, and Bishop Vernon who was appointed by President Taft as Registrar of the U.S. Treasury. This information is from the official booklet by Wright and presumably is reliable.. The School at Wilberforce, Ohio, receives an annual grant of at least £60,000

¹⁾ What was very noticeable was the high academic qualifications of the Bishops e.g. Bishop Wright M.A. Ph. D, and many others.

from the Ohio State Government and the U.S. Government assigns high ranking offices to teach military science (?) there. It would seem, though, that this information must be received with caution.

European Relations. With regard to the attitude towards Europeans I quote the following passage ¹⁾ as the official statement:-

"Some have misunderstood our relations to Europeans, and think, because we are advancing for the Africans in the kingdom of God, we must be against the Europeans. That is wrong. God does not know us in His Kingdom as Natives or Negroes, or Bantu or White, or Europeans, or Japanese or others. We are all His children. We must love all mankind. Black and White must work together. And Africa will be her best when they work together best. The White needs the Black and the Black needs the White. We believe that by helping to develop the Blacks we are helping God's Kingdom, we are helping White and Blacks alike. Self-help is the help of all.

As God hath loved us so we ought to love one another."

I was unable to ascertain whether this book is intended for the General public or for prospective members of the Church. If the former, there is the possibility of much of the information being for propaganda purposes. It is impossible to say whether the African Methodist Episcopal Church serves a political race motive and I have more and more come to the conclusion that to get at the realities of the religious situation, one needs an extensive knowledge, gathered over a number of years, of the actual people making up the congregation, and a survey of the sermons preached. That is why Dr. Ray E. Phillips' book, "The Bantu in the City" (1938) has so ably achieved its purpose in presenting a picture of the position and difficulties of Christianity on the Witwatersrand.

¹⁾ Information Book. (page 9.)

Conferences. The Church as a whole, carries on its life and activities through conferences. There are six of these:-

- 1) The General Conference, where Bishops make their reports, new Bishops are elected and assigned to their episcopal districts, the laws of the church are made or amended and the boundaries of the various conferences and episcopal districts fixed. The Conference is composed of three ministerial and three lay delegates from each annual conference (see below), provided the conference can pay the expenses of sending them.
- 2) The Annual Conference, where every pastor makes a report to the Bishop and receives his appointment for the next year. Ministers are examined and ordained by this conference.
- 3) The District Conference, called by the Presiding Elder once a year.
- 4) The Quarterly Conference, also called by the Presiding Elder, - I could not ascertain for what purpose.

The work at Langa, which concerns us, is regulated by two "Conferences".

- 5) Official Board.
- 6) The Church Conference.

Church Conferences. A meeting of the whole church congregation is held in the first month of each year to discuss the work of the previous year and especially to elect the officebearers for the year to come. The chair is taken by the pastor. The conference is the whole congregation called together for some purpose. Its duties are varied, e.g. calling the roll of membership, recommending persons to the Presiding Elder and members of the Quarterly Council for licence to preach the gospel, explaining to members about the Dollar Money and other funds seeking cooperation of the members in schemes to help the sick and needy etc. Reports are given of the work and the pastor tells the congregation "of his labours, burdens and cares" (A.M.E. Discipline Page 182). A Secretary is elected at least once a year to keep a report of the proceedings.

An important function is the election of officers who are elected annually. If the pastor gets on well with his Presiding Elder and congregation he is practically certain of being appointed for a further period. Stewards are appointed by the pastor from among the preachers. The Church officials elected at this time are:-

- 1 Pastor.
- 5 Stewards.
- 10 Preachers (including stewards).
- 9 Trustees.
- 4 Stewardesses.
- 2 Ushers.

Official Board. This meeting comprising all the officials of the church, under the chairmanship of the pastor, is held once a fortnight on a Tuesday. Class leaders, exhorters, deaconesses, stewards and stewardesses of the Mission attend. It elects a secretary and treasurer annually, and a steward should be elected Secretary for preference. All meetings are opened with a religious service and an account is kept of the proceedings. The leaders are required to pay over to the stewards at its sessions whatever sums they have collected for the Church, Pastor, presiding elder and poor. The Sick Committee tells who is sick or in straitened circumstances and removal notes of people coming to and from Langa are discussed. Financial matters such as paying for lights, water rent etc. are discussed.

The Church Officers. Pastor. The minister of the local congregation is appointed for one year subject to reappointment, by the Bishop, for another period if he proves satisfactory. The first requisite is a call from God (II Tim. 2, 15.). He then puts himself under the instruction of a pastor and becomes conversant with the discipline, catechism and work of the church. Courses in Bible study, discipline, Church Hymnal, Church History, Theory and Practice of preaching, Christian Missions and Evangelism, Christianity and Bantu religion, gardening, care of live stock, Hygiene, First Aid, Social Service, carpentry etc. are provided at the A.M.E. Preacher's Training School at the

Wilberforce Institute, Transvaal, where the training takes two years. Students must have passed Standard VI and fees are £6-10-0: for a man and his wife, £13. Women receive instruction in the Bible, sex hygiene, cooking, sewing, evangelism etc. Thus, it will be seen, there is a strong practical flavour in the training.

No man can be ordained in South Africa unless a Bishop comes from overseas. Evidently there is no resident Bishop at the moment and ~~the~~ S-, the pastor, has not yet been ordained. The Langa church has a branch at Nyanga under the care of an evangelist. At the final Quarterly meeting of the year, the congregation are asked whether they have any complaint against the minister. If not, he is reappointed.

Stewards. The pastor is assisted in the parochial work by 5 stewards who seem to correspond to Church Wardens in the Church of England. They are also preachers and are appointed annually ¹⁾ being nominated by the minister, subject to confirmation by the Quarterly Conference. "They take an exact account of all money or other provisions collected for the support of the preacher" and to relieve the needy and oppressed. They register marriages and baptisms and provide the elements at the Communion Service. The stewards also attend the Quarterly Conference to which they are accountable. At Langa there are five stewards.

1) A feature of both the 'American' churches studied, the A.M.E. and the Seventh Day Adventist, is the fact that all office bearers, and even the pastor in this case, are elected for a year only. This is not a feature of either the Anglican, Presbyterian or Congregational Church. One is tempted to seek for the explanation in the American democratic thought and practice, with its frequent elections and its supposed wariness of bureaucracy. It is certainly a far cry from the 'liturgical' or 'catholic' conception of the apostolic succession through the laying on of hands, and the almost divine right of the priest. The approbation of the congregation before the reappointment of the pastor is also a very democratic guard against "spiritual wickedness in high places."

These stewards are also preachers of which there are 5 others. Before any preacher can take a service he must first obtain a licence from the minister in charge. This licence lasts a year and must be renewed the following year. Even the pastor has to have his yearly licence, presumably issued by the Presiding Elder.

Trustees. The trustees manage all the temporal affairs of the church especially the raising of money for building extension and the upkeep of church buildings. They guard all the real estate such as churches, parsonages, school houses etc. (although there is no church school at Langa), rent the house for the pastor's family and generally see to the business of the church. They are elected as follows. The names of certain suitable men are nominated by the minister, from among which 5 are elected by the congregation at a general meeting in the church. Then the names of certain women are put forward, of which 4 are chosen, making 9 in all. These 9 trustees meet every Thursday under the chairmanship of the minister. If a building is completed, and a Bishop comes to open it, he must first get the key from the trustees. Candidates for the position must be 21 years of age and have been regular church members for not less than six months. Every member of the church over the age of 21 may vote at these meetings.

Trustees are elected annually and must make a report of all receipts and expenditure to the Quarterly Conference.

DISCIPLINE.

Membership. The African Methodist Episcopal Church in Langa has 76 members - 32 men and 44 women. Most of these seem to have joined either in the reserves or in other centres, before they came to Langa, although a few converts are made during the revival services. Others were formerly members of other churches who had left for some reason or other. S. said that, at present, there were in his church three members who had originally come from the Congregational Church, two who had

come from the Anglican, and five from the Dutch Reformed. Evidently the Congregationalists left because, after being in the church for three years, they were refused communion on the ground that they had not presented their removal certificates from the church in the reserves. They said that they had been supporting the Church financially all this time, became annoyed, and left. The other denominations were already in the Church when S. came and he did not know the circumstances of their leaving their original congregation. Members of other churches who wish to join the African Methodist Episcopal Church, but have left without obtaining their removal certificates, are required to attend the probationer's class for from three to six months, and efforts are made to try and find out why they left. This is to prevent undesirable agitators from joining the church. Those who have been granted this certificate are immediately admitted into full church membership.

Only one member has left since S. assumed the office of pastor. It is quoted as it gives an insight into the problems that might arise. It appears that every preacher must be married and be "a man of good sound"(reputation). Evidently unmarried men are considered a bit unstable, the temptations being considered too much for them. One of S's preachers remained single for some time and then went to live with the divorced wife of another man. He was cautioned by the Official Board, and finally left.

Most of the Langa population are Fingoes and Xhosa between which a deep-seated feud exists, but, according to S., this friction is not much evident in the African Methodist Episcopal Church. No Europeans are allowed to join.

Entrance to Membership. A person who wishes to join the church first goes to the minister and expresses his desire - privately, and then before the whole church. He is now put on trial and attends a catechism class in which he is taught

the rules discipline and beliefs. ¹⁾ This class lasts from three to six months depending on the characters of the men. There are two classes which are held by one of the preachers - one for beginners and one for those ready to be baptized. In 1946, 30 new members joined, and in 1947, 14. The candidates are examined by the pastor who visits each class once or twice a month deciding who is fit to be admitted and when a man is ready he comes before the congregation and is asked questions by them. The admission ceremony takes place after one of the services, and, if the candidates were not baptized as infants, they are first baptized and the hands laid on. The right hand of fellowship is then extended to them, by the minister, and then by the preachers, stewards etc., welcoming them to the church. Members must be over the age of 15 before they can be admitted and thus allowed to take communion. The minister sends a quarterly report to the presiding elder to tell him how many have been converted, how many adults and children have been baptized, the amount of money received, how much debt in the church and simpler matters.

Discipline. Members are disciplined for theft, manslaughter, adultery, beer drinking and brewing, racing, gambling, card playing and similar offences. If for example, members are seen gambling on the streets, they are cautioned. If it is repeated they are cautioned again and the third time they are taken before the official board and if found guilty are suspended for six months. If the offender repeats he is formally readmitted, if not he is "let go". An appeal lies to the district Council under the Presiding Elder and, in serious cases, to the Annual Conference, but this is very rare. Evidently the admission service is the same as that for church membership.

¹⁾ The book used is "Incwadi Yimibizo Yama A.M.E. Church".

BELIEFS AND PRACTICES.

As its name implies, the African Methodist Episcopal Church derives its characteristics from both the Methodist and Episcopal Churches. The reason for this can probably be found in its history, when we remember that Bishops (White and Ashery) encouraged Allen, the latter ordaining him, and this has a definite effect on the form of church service.

Time forbade a study of the Methodist Church ¹⁾ at Langa, mainly because the native minister has an extremely large circuit and was practically never at home, but the episcopal flavour is very strong. A very large percentage of the Book of service consists of prayer and collects taken straight from the Book of Common Prayer ²⁾ acquired, presumably, through the American counterpart of the Church of England and the Protestant Episcopal Church. Many prayers from the Prayer Book are translated into Xhosa and used. The Te Deum is sung every Sunday morning and the Litany and Ten Commandments recited and the Communion Service is practically identical in words and ritual with its English counterpart. The first service on Sunday is at 11 o'clock when the whole congregation meets at the Church building in Yabusane Avunue. The service commences with a hymn which is taken from the Xhosa translation of the A.M.E. Hymnal and sung to European tunes. Then the order of Morning

1) According to the Principal of the South African Bible Institute, the Rev. Stuart Law, American Methodism has a strong Episcopal flavour.

2) The A.M.E. subscribe in the main to the 39 Articles but omit Article III (Of Christ's descent into Hell) and Article VII (Of the three creeds). The Ordaining and Consecration of Bishops, Elders and deacons is practically identical in formula with that set out in the Book of Common Prayer. There are minor omissions and alterations.

The Church does not subscribe to the doctrine of sinless perfection.

Prayer (Umbedesho Wakusasa) is worked through punctuated by two lessons. The Ten Commandments are recited, and on the first Sunday of the Month the Apostles Creed is said. During this service various hymns are sung. After the Morning Prayer the announcements are made and one of the preachers gives an address, each taking his turn on a plan. The service ends about 12 - if longer the listeners tend to get restive and walk out.

In the afternoon they have classes. Each preacher is in charge of a certain number of the congregation and he must look after their spiritual welfare. All the classes meet in the Church as does the Childrens' Sunday School.

At 7 there is another service in the Church similar to the one in the morning except different prayers are set. The Magnificat is sung (Inkonzo Yangokuhlwa).

The Women's Home and Foreign Missionary Society. This Society was started in America by Bishop Turner in 1893. The Langa Church has about 22 members who meet on Thursday afternoons under the presidency of the minister's wife. Their activities consist mainly of devotions, Bible study and preaching, discussion of plans promoting the growth of the church etc. There is a branch of the society called the Sick and Poor Committee who collect such things as candles, sugar, matches etc.. for the poor and sick and cakes and sweets for the Hospital. A secretary and treasurer are elected to assist the President. The uniform is a black dress with white lace collar, a white blouse, a cap made of leopard skin and a circular enamel badge with the words "Womens' Home and Foreign Missionary Society, A.M.E. Church of South Africa" on it.

Girls' Association. There is also a girls' Association under the control of the Women's Society but with its own president who is a married woman. Its activities are much the same as the Womens' Home and Foreign Missionary Society

and if they are of good behaviour and merit, i.e. "ladies", they are promoted to the Women's Home and Foreign Missionary Society when they are old enough. Their uniform is a black cotton skull cap with square patches of leopard skin round the edge, a black gym, and white blouse.

The Allen Christian Endeavour League. (Umanyana lwama-dodana)

The Allen League was organized in America in 1904 and, in Africa, thrives among the young men of the church, although the young women are not excluded. At Langa it meets on Saturday. It has a badge which is quite ornate and has a piece of leopard skin attached, and is held under the presidency of the pastor, or when he is not available, a church steward. At Langa it seems mainly devotional and devoted to preaching. Indeed S. described it as "A private school where they learn how to preach". Often he takes a verse from scripture and asks anyone to preach from it. There are about 15 members in all. Members are expected to witness and preach the Gospel, and the league is intended to develop Christian habits of life and do social service and welfare work. The Allen Christian Endeavour League should report to the Annual Conference, where the Bishop will appoint district Superintendents for each presiding elders district.

Prayer Meetings. Prayer meetings are held on Wednesdays and Fridays at the Church. Preachers and the pastor take turns to lead it and 19 - 20 usually attend, although more women than men come. The time is taken up by preaching, singing and prayer.

Polygamy. A man who wants to join the Church and who is already a polygamist is allowed to retain his wives, but no church member may take a second wife. Marriages take place usually in the church of the girl and the children belong to the church of the man. There is no rule against divorcees marrying again.

Burials. The minister of the A.M.E. Church buries anyone, with this difference, Only full members are buried according

to the rites of the Church, the others merely having prayers said over them. No fee is charged.

Baptism. Baptism is usually of the infant type. The usual number of godparents (two godfathers and one godmother for a boy and two godmothers and one godfather for a girl) are required and the service usually takes place on a Sunday in the Church, the stewards attending as additional witnesses. If the child is sick, it may take place at home.

Sunday School. Each Sunday School in the African Methodist Episcopal Church belongs to the "Connectional Sunday School Union" of the A.M.E. Church. "Its object shall be to unite, strengthen and extend the Sunday School work of the A.M.E. in the United States and elsewhere, to provide an ample and suitable literature for the same, to aid the needy Sunday Schools thereof".

This extract is taken from the A.M.E. book on Discipline and shows the organization so characteristic of the American Church. The officers of the Union are a President, who is a Bishop, a treasurer-secretary, an editor of Sunday School literature elected by the General Conference, and a Board of managers. I could not find out whether this operated in South Africa as there is no Sunday School at Langa.

FINANCES.

The Collection and Allocation of Funds. The A.M.E. Churches are everywhere responsible for their own financial support and even the pastor has no salary from a central fund but must get his own allowance from monies collected from the congregation. It is the stewards' special function to see that the minister does not lack for clothing, food and other necessities and that the parsonage is kept in repair. There are many ways in which money is raised.

Firstly, every member must pay 1/- per month, both men and women. This money is paid in to the leaders of the various classes and is ear-marked for the support of the minister. At the back of the church membership card there are places to endorse the receiving of the due. (The amount adherents of whom

there are five) at Langa pay is not stipulated and they may contribute what they wish. Secondly 2/- must be paid in every quarter to the leaders. This money and the monthly subscription go exclusively to the upkeep of the minister. It amounts to about £4 or £5 per month.

Although the pastor has no fixed salary, individual members of the congregation often get together and plan to give him extra money for the month. Often a man will give up to £5 out of his own earnings to help the minister.

Another method of raising money is that in operation in the classes. Each member of a class is given 2/- and told to use it in some way to make it increase. Records of all this money are kept and the profit used for church work. Often, too, parties and teas are organized to raise funds at which £5 or £6 are raised and concerts are organized by the stewards. This latter seems quite a popular method of raising money. About 200 to 300 tickets are printed and sold from house to house and tickets may be obtained at the door for those who have not got them. There is singing and plays, especially the former. Evidently the concert is usually run by the church choir who invites other choirs from the different churches to come and sing - a fee being paid to them. S. said that up to £5 was charged for the services of a choir and some were so expensive that they were not worth hiring. If the audience liked a song they could ask for a repeat which had to be paid for. Quite often the bidding was quite brisk to get a particular song sung.

Mock Conference. Another means of making money is the Mock Conference usually run by the women. A sum of about £4 or £5 is divided among them and each tries to increase her amount in some way. On a certain day they all come together and put the money in piles on a table. An informal concert is got up in which the women, and even the pastor, sing, and, for each song, money is added to the piles. Evidently the

Dollar Money. The name shows the American origin of the

1) According to the book of A.M.E. Discipline, (401) Dollar Money is used:-

- 1) For support of effective and ineffective (sic) Bishops.
- 2) Finance and the Publications Department (it produces the Christian Record)
- 3) For education purposes e.g. Wilberforce Institute.
- 4) For the relief of widows and orphans of ministers and Bishops.

C H A P T E R V I .

THE ETHIOPIAN CHURCH OF AFRICA.

HISTORY.

The Ethiopian Church of Africa was founded in 1892 at Pretoria by the Rev. Moses Mangena Mokoni, a minister of the Wesleyan Church. He quarreled with his superintendent, the Rev. George Weayind and resigned on the 20th of November 1892 "because the European ministers decided to meet alone and give the Africans a synod of their own" (Rev. C.). The leader approached Kruger and obtained recognition for the new church in January 1893. According to Lea ¹⁾ "In doctrine it was similar to the Wesleyan Church from which Mokoni had separated, but its distinguishing feature was that it was a racial Church (*italics his*), comprised of and controlled by Africans".

Apparently a Bantu woman student in an Ohio college wrote to Mokoni urging him to link up with the African Methodist Episcopal Church and praising its colleges, power and resources. The letter was brought before the Third Annual Conference of the Ethiopian Church on the 17th March 1896 at Pretoria and it was decided to send a delegation of four ministers to America to investigate the possibility of linking up with the African Methodist Episcopal Church. Among them was another former Wesleyan minister - the Rev. James Mata Dwane. A man of ability, he soon superseded Mokoni and returned from America as General Superintendent for the African Methodist Episcopal Church in South Africa. Among other members of the deputation were Revs. M. M. Mokoni, J. G. Xoba, and J. Z. Tantsi.

The African Methodist Episcopal Church then sent out the Right Rev. H. M. Turner D.D. L.L.B. as the first American bishop in South Africa. His first action on landing was to call a conference in the Transvaal and at the Cape. The Cape conference was

held in Queenstown and a General Supervisor had to be appointed. Although the Ba Sotho and Xhosa peoples backed Mokoni, the majority went to Dwane and he was appointed Vicar-Bishop of the African Methodist Episcopal Church in South Africa. By 1898 the Union of the original Ethiopian Church and the African Methodist Episcopal Church had become a fact ¹⁾.

The relation between Dwane and his fellow ministers was not entirely happy, many ministers refusing to follow him, and his next step was to come to an agreement with the Church of the Province (Anglican) whereby the Ethiopian movement was incorporated as a separate order within it. He accepted the doctrines of the Church of the Province and the new ministers of the movement were to be trained at a college near Middelorp in the Prayer Book and Divine Service ²⁾.

At first Mokoni was inclined to follow Dwane, but the Rev. Jolobe, a Dutch Reformed minister of Cape Town, and Rev. Spawn urged him to carry on the Church he himself had founded. He thus cabled the African Methodist Episcopal Church in America saying that he had not left it. Then followed a period of dissension as various Bishops came from America to supervise the work. Very few seem to have been tactful enough to bring peace to the Church. The old Ethiopian Church stalwarts in the African Methodist Episcopal Church felt that they had saved the face of that Church by remaining with Mokoni when Dwane seceded and the high-handed conduct of the American Bishops was too much for them. They and the

1) I have found great difficulty in getting a clear picture of events. Working from two or three sources, which do not always coincide in the chronology of details and written from both African Methodist Episcopal and Ethiopian points of view, I have followed mainly a history of the church in typescript written by the local minister of the Ethiopian Church as being most probably correct, in the sequence of events at least. Allocation of blame is more difficult.

2) This marks the foundation of the Order of Ethiopia, not to be confused with the Ethiopian Church of Africa.

Bishops of the African Methodist Episcopal Church had reached breaking point.

An able minister by the name of Spawn fell foul of the African Methodist Episcopal Bishop, Gow, handed in his resignation and started an independent Church. He obtained the permission of Makoni to use the name "Ethiopian". He was joined by four other African Methodist Episcopal ministers, one, a Presiding Elder being appointed the first President of the new born Ethiopian Church in c. 1909.

Since then it has grown, showing, unfortunately the tendency so common among Separatist Churches, to recruit from other churches rather than from among the heathen. "It takes into its wing an average of twenty ministers annually from other Denominations and has opened wide its doors to the weaker churches"

The outlook of the Church is definitely nationalistic. The affiliation with the African Methodist Episcopal Church and its Wesleyan origin explain the mingling of the two systems in church organization and practice.

CONSTITUTION.

President-General. The head of the Ethiopian Church in South Africa is the President-General who is elected, by ballot, from among the various ministers of the Church and holds office for three years. The Church owns a seven-roomed house in Johannesburg where the President-General must stay, and when his term of office ends he must move out to make room for his successor. The duties of the President are to preside over the Annual Conference, ordain ministers, supervise the presiding ministers and recommend marriage officers to the Government. In addition he has power over all the officials in the Church and can remove, suspend or change ministers after an investigation of a committee of no less than three, consisting of ministers and preachers. In the absence of the President the annual conference may elect a chairman from among the presiding elders giving preference to seniority. He is elected triennially by the members of the Conference (men) and of the Convention (women).

Conference (inKomfa). This general meeting of the clergy of the Church meets annually and consists of the President as chairman, the presiding ministers and the ministers. It meets at various centres to which delegates are sent from each congregation i.e. the minister and one steward elected by the congregation. According to the "Constitution and Deed of Trust of the Ethiopian Church of Africa" (page 14) three laymen may be sent from each presiding minister's district to the general conference, and, though they may vote and debate on any matters, they may not vote in deciding any case against a minister. Any laymen elected as a delegate must be a man of good report and have been a regular member of the Church for at least two years.

A varied programme is discussed at the Conference. Reports are received from the different officials, from the presiding ministers downwards, reviewing the work of the last twelve months, financial statements are made and future policy decided upon. Then, too, complaints against ministers are heard and decided upon and according to Rev. C. these are of quite common occurrence, covering such offences as adultery, theft, drunkenness, "fights" and maladministration. If a presiding minister is guilty of such practices his stewards will lodge a complaint, with the President, but if a minister, to the presiding minister of district.

At the conference the President and presiding ministers together form the Executive Church Council. It meets every day of the Conference, i.e. the morning and evening, before and after the day's proceedings. C. said, rather disgustedly, that it sometimes sat throughout the night. Discussions and devotions in preparation for the Conference are held and, in addition, as by reason of their office, members of the Executive Council are also trustees of property, a large amount of time goes in the discussion of such matters. Other duties are to recommend suitable candidates for the ministry, submit preaching plans for the districts and decide on the transfer of ministers.

Convention. (iKonven/ini). The Convention is the womens' proto type of the Conference. The wife of the President becomes, by reason of his election, the lady-president of the womens conven-

tion. Also each centre is represented by the ministers or presiding minister's wife and one woman delegate elected by all the women in the circuit. They meet at the same place as the men but in a nearby hall and give reports about their activities and society (Thursday Prayer Meeting Society). The Convention meets for two days. During the first three days they attend the sessions of the Conference, but the fourth and other days, after combined devotions they separate and hold their own meeting. They also have a ministers' wives Executive.

A typical day at Conference would be:- discussions and devotions, 7.30 - 8.30 with a break until about 10.30 when the day's proceedings would commence.

We have now discussed the central organization of the Church, and we turn to the smaller units of which it is composed.

Districts. South Africa is divided into seven districts the extent of each depending on the activity of the minister in charge. If an area gets too large the pastor may recommend the appointment of an assistant. A district was defined as "a stretch of land, decided on by the president and executive council" e.g. the Cape Coast District, over which the presiding minister at Langa is in charge, includes Cape Town, Simonstown, Athlone, Sir Lowry Pass, Elgin, Caledon, Robertson, Mossel Bay, George, Knysna, Oudtshoorn, Willowmore and Port Elizabeth. Another includes Paarl, Worcester, Beaufort West, Klaver, Lamberts Bay, Malmesbury and Bellville. It will be seen that they are quite extensive. There are 27 Districts in South Africa each under a Presiding Minister. Each town named has a Church and a minister all responsible to the presiding minister, who, in turn, is answerable to the President and Conference. Presiding Ministers are appointed from among the ministers in a district, after being nominated by the President and elected by a majority vote at the Annual Conference. They must travel all over their district and make a yearly report to the Conference, enforce discipline, take charge of all church officials in his area and preside over the Quarterly Conference.

District Conference. Once a year in June, all the ministers in three or four contiguous districts come together under the senior presiding minister. One elected steward and/or preacher, accompanies each minister. They meet at different centres. They discuss the work, submit financial reports, but on a smaller scale than the Annual Convention. They act as an appeal court from the Quarterly Conference. The various districts which are to come together at a single conference is decided upon by the Annual Conference and is usually decided on distance from one another.

When the District Conference is being held the presiding ministers of the various districts concerned e.g. Upington, Beaufort West, Cape Town and Middleburg, come together forming what can be called a "regional conference". It consists only of the presiding ministers and frequently, while in session, they are visited by the President. It seems rather informal and apparently the leaders in the district take this opportunity to get together to discuss common problems in the running of the local church.

Quarterly Conference. Once a quarter the presiding minister visits each of his circuit for what is called the "quarterly conference". It takes on an average two days, usually a Saturday and Sunday and during this time he examines candidates for entrance to the church and also the minister and workers. If a church member considers that he has been unfairly tried by the Official Board he can appeal to the presiding minister who has power to overrule the decisions of that body. This must be done at a meeting of the minister and church officers, however. The presiding minister solemnizes matrimony: ordinary ministers cannot do so in the Ethiopian Church. Other duties include confirming new members, licensing preachers recommended for the office by the minister, and appointing stewards and stewardesses. He is also expected to make peace in any trouble that may arise between the minister and church officers.

Presiding Minister. Thus it will be seen that the presiding minister holds a key position in the Church. He is pastor of his circuit as well as the presiding minister over the whole district,

and his church is the main focal point of the area. Presiding ministers are appointed on the recommendation of the council of presiding ministers, by the President-General from among the ordinary ministers.

Ministers. After four years experience as a local preacher and after the examination and approval of the presiding minister at the Quarterly Conference, and, finally, by coming before a special committee of the District Conference, which issues a certificate to the successful candidate, a man may be ordained as a minister. Educational qualifications are looked for but are not really necessary, although a prospective candidate must be instructed by his minister and undergo local preachers examinations in doctrine, discipline and general Bible study.

Church Officers. The Langa Church has four outstations - at Stellenbosch, Eerste Rivier, Kensington and Cape Town, each with a local evangelist (umvanyeli wasekhaye) in charge. There are thus four local evangelists who rank after the minister in importance. In addition, the minister is assisted in his work by specially trained preachers of whom there are seven.

The other Church officers of the Langa circuit were given to me as follows:-

- 1 Circuit Steward or Recording Secretary (igoso lesekete).
- 3 Stewards.
- 1 Circuit Treasurer.
- 1 Official Board Secretary.
- 15 Class Leaders.
- 5 Trustees of Property ("Most Important officials").

Circuit Steward. The work of the stewards includes seeing to the Sunday collections, preparing the elements for Communion, ringing the bell, arranging the seating of the congregation, reporting the sick or disorderly and generally assisting the minister in the duties of the circuit. They are appointed by the minister for one to three years.

Circuit Treasurer. This officer keeps all the Boards monies and deposits them in the bank from which he cannot withdraw them

without an order to do so from the Board and the signature of the minister and circuit steward. He is elected by the Official Board and not by the minister.

Official Board Secretary. His duty is to record all the proceedings of the Official Board and send out notices of meetings etc. to the different outstations, write petitions for the members of the congregation if necessary and generally make himself useful to the minister.

Class Leaders. These are an important link between the minister and the people and their special business is to teach. Each leader has up to twenty pupils (usually five) under him and he need not necessarily be a local preacher as long as he is well-grounded in church doctrine and teaching. His job is to hold private meetings of his class during the week, usually at his home. They are of a devotional character. There are about 15 classes at Langa and they are "the foundation of Church membership". When a person joins the Church, he or she, is put into a class where he is initiated into the mores and beliefs of the body. The class members are encouraged to ask questions and class leaders come to the minister if they do not know the answer. Men and women are in separate classes.

Trustees. They are in charge of all church properties of the circuit. They are nominated by the ministers and elected by ballot vote at a general congregational meeting. They must be over 21 years of age. Meetings, which are presided over by the minister are held once or twice a month and only men may be members.

Official Board. The Official Board is the meeting of the officers of all the stations of the circuit once or twice a month under the chairmanship of the minister. They discuss the business of the circuit and look into complaints against the minister or individual members. All officers, from the local evangelists downwards must be present, and class leaders must bring in any dues paid in by members of their respective class. Also the Sunday collections are handed in to the Board. Both treasurer and trustees must make their reports. In fact all the financial and administrative business is carried on at this meeting.

DISCIPLINE.

Entrance to Membership. If a person wishes to join the Ethiopian Church he gives his name to a member who hands it in to one of the stewards. At the next meeting of the Official Board the application is brought forward and discussed and "a hymn is sung because a lost sheep has been found". The candidate is then delegated to a class where he must remain three months before he is baptized, and a further six before becoming a full member of the church. At baptism he must know, at least, the Lord's Prayer and the Ten Commandments. Rev. C. maintained that the Order of the church contained many Methodist and Anglican elements - its founder Rev. Mkone was a Methodist minister and presumably the Anglican elements were introduced through the long association with the African Methodist Episcopal and Anglican Churches.

After three months the candidate's name is brought before the Board for baptism and after that ceremony he joins another class for the further six months period. Here he received deeper teaching as to the implications of the Christian life. The candidate finally becomes a full member at the laying on of hands of the presiding minister.

In the Langa circuit there are about 130 full members spread over the five stations and over 50 adherents. There are 86 children under 21 years of age.

Excommunication. Church members may be disciplined for various offences. One of the most important (probably because very common) is public swearing which is a very serious offence for a Christian. Others are adultery, theft, murder or beer-brewing, (which is very common among adherents). Smoking is condoned. According to Rev.C. the church has nothing to say against circumcision and the initiation ceremonies. His congregation is very mixed and include Zulus who do not circumcise and Basutos who perform the operation at an earlier age than do the Xhosas. Thus it depends to a large extent upon the individual. "Sometimes people who try to say that it is connected with heathenism forget that Christ himself underwent the ceremony." Others object because they are Zulus. He reminded them of St. Paul's

words that circumcision or no circumcision, Christ is all that matters in the life of a Christian. (Col. 3:11). Thus the African minister seeks an escape from a difficult problem.

With regard to the custom of ukumet/a it is not objected to "if his aim is to marry the girl". If this is so the term used is ukufuli/a and is condoned; if not, it is called ukumet/a and regarded as improper. Other offences which lead to disciplining are non-payment of debts, wife beating and fighting.

The offender is suspended for from six to twelve months or is expelled, according to the seriousness of the crime. This means he may not receive communion and is put in a special class under a leader elected from amongst the sternest of the leaders. It is not required that a rehabilitated offender be baptized or confirmed again. At the end of the period the case comes before the Board, who listen to the recommendations of the leader and decide each case on its merit. At a special ceremony the right hand of fellowship is extended by the minister and the Board and the people then file past and shake hands. His name is re-entered in the register of communicants.

BELIEFS AND PRACTICES.

It is an interesting fact that very few secessionists have broken away from missions in South Africa because of doctrinal reasons, and therefore, we must not expect to find much deviation from the original churches in these matters. The Ethiopian church's order is a mixture between Anglican and Methodist practice and this can be explained historically by the fact that Makoni was originally a Wesleyan, and by the association with the African Methodist Episcopal Church, the Church of the Province of South Africa (Dwane and the Order of Ethiopia). On page 9 of the Information Book ¹⁾ we

¹⁾ I was struck by the comprehensiveness of the church constitution in all the churches studied. Laws of Evidence, mode of trial etc. are all set out in great detail and there is certainly nothing haphazard or chaotic in the impression this gives.

find:- "We adopt the abbreviated Common Prayer book in conducting religious services", and at Langa the Xhosa translation is used.

Many of the Prayers are direct translations of the collects, prayers, psalms and canticles of the English Prayer Book and it even includes the "iLitani". When asked whether the services resembled the African Methodist Episcopal, the Rev. C. said no, because the African Methodist Episcopal service is regarded as being "too simple". It is interesting to note that the customary prayer for the King is omitted and one substituted praying for all the kings and rulers of the world. I was told with pride that the Ethiopian church was the only one with its own Prayer Book. At the back of this book is a hymnary, compiled and translated from various hymnbooks with addition of Ntsikana's Hymn (No. 1) and, at the end, the Bantu Anthem "Nkosi sikelila Afrika".

The Articles of Faith are adapted from the 39 Articles with the exception of Articles 8, 13, and 15 (Of the Three Creeds, of Works Done before Justification and of Christ Alone without Sin). I do not know the reason for this omission.

Page 8 of the Information Book states:- "The Word of God as contained in the Old and New Testaments is the supreme rule of Faith and practice in this church."

Services. Services are held at 11 o'clock on Sunday mornings and 7 p.m. in the evening. If there is Communion, it is held in the afternoon. The minister usually preaches but, if he is away on circuit, his place is taken by local preachers.

Sunday School. There is a Sunday school at Langa held before the morning service. It is attended by 23 children and there are two teachers, both men. For some reason, "girls won't stick that job, I don't know why".

Revival Meetings. (Imuuselelo - open air; umlaliso - indoors) Three or four times a year revival meetings are held by the congregation. At these times any full members may preach, even women, but these must be in uniform. It is here too that the Y.M.C.A. plays a big part. Questioned as to its efficiency the Rev. C. said that the open air meetings were generally more effective than the

umlaliso. Sometimes there is a procession but more often merely open air services. All classes of people come and sometimes boys of 12 to 15 attend.

Baptism. Baptism is regarded by the church as a sacrament, that is an outward and visible sign of a spiritual change. Both infant and adult Baptism is practised. The candidate is sprinkled three times and this is a sign to the congregation that he is now regenerate. Prior to this, of course, he must have attended classes and proved himself. The Church does not insist on total immersion as the New Testament describes baptism taking place in homes, gaols and other places.

Marriage. The Church gets over the difficulty of lobola by saying that parental consent is necessary before marriage even if the girl is a major. It is for the parents to arrange for lobola if they wish it. It is a family concern. "Lobola is a very obstinate custom: it takes the same stand as circumcision". Rev. C. knew of a graduate who had just paid more than £80 in lobola to obtain a wife. He described it as a form of insurance. Both lobola and polygamy have Old Testament precedents to support them.

Officially the Church was strongly against polygamy but if a polygamist wants to join the Church he may do so, as putting away wives causes other evils. He must promise, however, that none of his children will marry more than one wife.

Women's Association. The Women's Association meets on Thursdays under the chairmanship of the minister's wife who is assisted by the wives of the local evangelists. If one of these wives is unwilling to take the position, a steward's wife may be appointed. Once a month all the branches of the Association in the outstations come together for a combined meeting. Meetings are mainly devotional but the women have their own fund for which money is collected. They must also attend the sick and poor of the congregation and pray "to help those who walk disorderly". Not all the women of the congregation belong to the Association but there are about 44 full members. Their uniform is a black dress, otter skin cap and a "marina-green" sash.

The Thursday meeting has four objects.

- (1) To pray for Africa and its conversion to Christianity.
- (2) To "speak about" and pray for husbands, sons and daughters.
- (3) To pray for the minister and local officers.
- (4) To pray for the President and Conference.

They are also pledged against uncleanness and witchcraft.

Young Men's Association. This is an association within the church with about 50 members. If a church member wishes to join he must undergo a searching examination and is forced to abstain from drinking and loose living and is expected to attend services regularly on Sundays. They meet on Saturday evenings as it is felt that "this is the time when the African male is at his worst". Other reasons for the choice of this night is that it is a half-working day and thus people are more likely to attend, and that it is preparatory to Sunday. A chairman is elected from among the members and he holds office for a year. He is under a district chairman and representatives of all the Associations in the district at the half-yearly conference. The minister is the "overseer" and represents the Annual Conference in each circuit. He has no power to interfere, however, unless invited to do so by the chairman or if, in his judgement, the Association is not being run on the right lines.

The uniform is a "marina-green" sash across the chest. Meetings are devotional and members "preach among themselves". They play a prominent part in the revival services and form an important nucleus of keen Christians.

FINANCE.

The income of the Ethiopian Church is made from the following sources of revenue:-

- (1) 2/6 for a Baptism - whether infant or adult.
- (2) 2/6 paid by each confirmation candidate.
- (3) 1/- or more paid by each member as an Easter contribution.

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- (4) 1/- per month paid by each class member and 2/- at the end of every quarter i.e. c. 5/- per member per quarter.

This money is earmarked for the minister's support.

- (5) 2/6 a year or more as Dollar Money (Imali ifona)

(genootskap geld). This is a typical negro church institution and shows the African Methodist Episcopal influence on the Ethiopian church. This money is paid on a day decided upon by the minister but always before the Annual Conference. It goes to central funds.

- (6) Marriages bring in a certain amount.

- (7) At various times concerts and bazaars are organized in aid of the minister's support.

Apparently the net income is over £300 a year of which £200 goes to the minister's stipend.

out, as yet, in any detail, and this re-orientation may lead to a completely new significance being given to an institution or activity. On the other hand, the element may be incompatible with, and even in direct opposition to, certain tribal ideals, and here great strain is often apparent, giving rise to disillusionment, maladjustments and possible anomalies. This is particularly true of Christianity, which was one of the earliest and most destructive influences on native culture. It does, however, the very fundamental on which tribal life is based, viz. ancestor worship, idols, magic and witchcraft. Thus, too, some factors may be introduced, giving the native church a stamp of its own. We shall have to return to this in detail later, but they include the extreme poverty of the native congregation, the extent of the area which comes under the control of the native minister, the important part discipline necessarily plays in the running of the Church, and the difficulties experienced in managing money matters.

A few words of caution are necessary. In matters sociological one is confronted by the difficulties caused by the lack of a suitable yardstick against which subjective impressions can be measured objectively. The nature of the data with which the sciences

CHAPTER VII.

CONCLUSIONS.

We have now completed the study of the six location churches at Langa, and it is necessary to try and extract some conclusions from the data at our disposal as to the part religion is playing in the life of this urbanized community. We must examine the main beliefs and practices of the churches and discover in what way, if any, they differ from their European counterparts. When a people at a primitive stage of development takes over any element of Western culture, they tend to adapt it in such a way that it fits in with existing conceptions and institutions. This is a commonplace, although laws of culture contact have not been worked out, as yet, in any detail, and this re-orientation may lead to a completely new significance being given to an institution or activity. On the other hand, the element may be incompatible with, and even in direct opposition to, certain tribal ideals, and here great strain is often apparent, giving rise to bewilderment, mal-adjustments and possible anomalies. This is particularly true of Christianity, which was one of the earliest and most destructive influences on Native culture, attacking, as it does, the very fundamentals on which tribal life is based, viz. ancestor worship, lobolo, polygamy and witchcraft. Then, too, other factors may come into play, giving the South African Native Church a stamp of its own. We shall have to examine these in detail later, but they include the extreme poverty of the native congregation, the extent of the area which comes under the control of the native minister, the important part discipline necessarily plays in the running of the Church, and the difficulties experienced in managing money matters.

A few words of caution are necessary. In matters sociological one is confronted by the difficulties caused by the lack of a suitable yardstick against which subjective impressions can be measured objectively. The nature of the data with which the science

deals makes it impossible to isolate institutions, influences and general trends in the laboratory, and one is forced to resort to other, less exact, methods. Personally, I feel that to study adequately the religious situation in any community, it is necessary to devote a much longer time to meeting the common people, attending services and discussing the problems of ethics and theology which so frequently arise than I found possible in the limited time at my disposal. The language question, too, is a problem, and a good command of the vernacular essential if the investigator is to get below the surface and come face to face with the Bantu Christian as he is, and see how he carries out his beliefs in every day life. As time only permitted my study of six churches, my conclusions, based on material from them, cannot be said to be validly applicable to Langa as a whole. Although this is very probably the case, for the majority of churches at any rate, it would not be scientifically defensible for me to claim it. The churches discussed do, I believe, present a fairly typical picture of native church life. The more exotic sects, e.g. the Sixapaya, are in the minority, although they are an important part of the religious scene, and I think their omission from this study does not unduly throw the picture out of focus.

As trends and influences are so ephemeral, I shall confine my conclusions mainly to facts contained in the data presented in the preceding pages in the hope that it may throw some light on some of the attainments and problems of the urbanized Bantu convert today, and inspire others, more competent, to undertake further research on this important subject.

Perhaps one of the first questions one is tempted to ask is why there are so many Native denominations. The Union Government recognizes about 131 different sects and the Location is the home of about 22 including the Ethiopian Baptist Church, the Bantu Reform Church, the Methodist Church and the Zionist Church, to take some at random. (See Appendix A). Not all of them, as we have seen, are separatist, i.e. broken away from the mother church for one

reason or another. Various European Churches, e.g. the Anglican, Presbyterian, Baptist, Roman Catholic and Seventh Day Adventist, have missions in the location, either under the control of a native minister or superintended by a White minister assisted by a native curate e.g. the Anglican. Two of the Churches studied, the Seventh Day Adventist and the African Methodist Episcopal have their headquarters in America - the one purely an African church, the other a mission. Yet the tendency towards secession seems everpresent. This is not confined to secession from European churches only, as the history of the Ethiopian Church of Africa indicates, and dissatisfaction and schism appears to be rife among the separatist churches themselves. This is interesting as it proves that the politico-racial striving after self-expression in an all-African Church is not the only reason for the multiplicity of native denominations. The Bantu Presbyterian Church may be regarded as rather an exception, for here we see the logical step towards autonomy taken by the European mother-church herself and a purely native church started with her blessing. It is interesting to note, however, that the stated reason why Mokoni broke away from the Wesleyan Church and founded the Ethiopian Church of Africa was because his White colleagues decided to have a separate African synod! It would seem that we must look for the cause of Bantu separatism in not one, but a number of different, reasons.

The report of the 1925 Government Commission on Native Churches lists the following reasons:-

- (1) Desire for independence in Church matters.
- (2) "Colour Bar" among White missionaries.
- (3) Discipline of members.
- (4) Example of Europeans.
- (5) Personal ambition.
- (6) Desire for a tribal church conforming to native custom.

e.g. the Thembu Church and the Christian Catholic Church, conforming to Native Custom - neither found at Langa.

(7) Desire to administer church property and monies.

This must be taken as an authoritative statement on the position, and, indeed, we can corroborate it from our Langa data. The African Methodist Episcopal Church was begun in Philadelphia, U.S.A. by Richard Allen because "Africans"(Negroes) were pushed to the rear of the building", "could not sit with their White brethren". "We believe that Africans ought to have a Church of their own where they have freedom of expression." (Reasons 1, 2, 4 and 7). The Ethiopian Church of Africa found its *raison d'être* in the alleged colour bar and the delegation of the native clergy to their own synod, while the Presbyterian Church of Africa, for which I have reliable information, was started by Mzimba, whose dissatisfaction with the authorities came to a head over the question of the control of building funds. (Reason 7.). No doubt, in all or most cases, personal ambition, love of power, jealousy and dislike of White control played a big part. After all, it is understandable that the organization and activities of the Christian Church should be more readily grasped than the more nebulous ethical truths of practical Christianity. The reason then, for separatism would seem to be found in a plurality of causes.

What struck me particularly was the bad effect the example of the European residents of Cape Town have on the church-going Bantu public. Practically every native minister commented upon it. The road to the location runs next to a golf course where on Sunday many people are to be seen playing golf while on Sundays the beaches of the Peninsula are packed and the Whites flock to them "like rats" as one informant put it. This is connected with another factor. Apparently there is a good deal of bad feeling growing up, especially among the younger generation, against the European. The old type of missionary was revered for his obvious piety and sincerity and the people felt that he really had a sympathy for them, "but there is now a lack of confidence in the missionary." It is said that the White minister and Christian are ready to shake hands and treat the Africans as brothers on Sunday

but during the week they will have nothing to do with them. In illustration, when the late minister of the Presbyterian Church of South Africa died, a number of the younger men left because a white man was put in his place for a short time, and went over to the Congregational Church. This Church, too, is a mission, and when asked to subscribe to it the younger generation often ask "Is the money going to the White churches or to our Church?" There is a great distrust of the Europeans' cunning ¹⁾ Apparently Europeans are conventionally divided by the Bantu mind into three groups - Scots, English and Dutch. The latter are regarded as rather antagonistic, while the English are sympathetic (the Anglican Church does much for widows and orphans) but have "betrayed" the African into the hands of the Dutch! The Scots' kindly dourness is captured with the inimitable - "the Scotsman says, 'stand on your own leg!'" The old Presbyterian Missionaries still seem to hold the respect of the African native. Evidently a lot depends on the minister whether a Church is anti-White or not, and if he is so, his whole Church will tend to follow him. Of the Churches studied in this report I do not feel competent to make any statement on the point as it is impossible to tell from a fairly superficial survey. All I can say is that the Anglican, Presbyterian and Seventh Day Adventist, as native missions of European Churches cannot have much anti-White feeling. This is definitely so of the Adventist whose minister's single-heartedness has been vouched for by at least one colleague in the Ministers' Association. Of the other three the African Methodist Episcopal and Ethiopian churches have a reputation for being racial, but this was not apparent to me. I am not in a position to assess the amount of disaffection in the Bantu Presbyterian Church.

But racialism is not the only factor militating against Christianity in the Location. There is a general tendency today for

¹⁾ For most of this I am indebted to the pastor in charge of the Congregational Church Mission, a very intelligent man and an acute observer.

the younger generation not to want religion, no doubt part of a world-wide tendency and heightened by the dawning individualism and freedom of thought that civilization has brought to the Bantu. Many young people resent the position held by the pastor, saying that he does not have to work hard for a living and money received from the members of the congregation is used only for feeding and supplying the minister. Attendance at the churches is poor: (e.g. Seventh Day Adventist, 46, African Methodist Episcopal, 76), and it must be remembered that the number on the role is not always indicative of the number who are regular attenders at worship. The Wesleyan Church is an exception to this rule, apparently due to the fact that the "constitution is looser" and the services more informal. (Rev. M. Congregational). The attendance at this church is good everywhere possibly because of the larger measure of independence accorded to the congregation. Then, too, atheism seems to be disseminated at the High School (undenominational), and the Rev. M.'s little boy said that he had heard at school that there was no God. It is interesting to note the opinion of one minister:-

"Only natives from the territories still come to the services, and about two out of a thousand members are location born." No doubt this is an overstatement but it does indicate the new sophistication of town life. There is also a Communist Club attended by many of the location youths and the ministers fear that this is going to further decrease membership. Another factor mentioned is that the city council has opened sports fields on a Sunday and cricket and football attract numbers from service.

At Langa the various congregations are brought together at the Ministers' Association. Their pastors meet every two weeks at a different place each time and discuss common problems. One of their number is elected chairman. Any church may join as long as it has been recognized by the Government although not all churches are represented. It forms a very useful point of contact.

A prominent feature of the Langa scene is the rivalry between the two main elements of the population - the Xhosas and the Fingoes.

studied. Thus it is hoped to isolate the typical African Church. It often takes the form of bad feeling and non-co-operation between the two sections and we have seen that the Presbyterian minister, a MoSotho, has found that only rigid impartiality has been able to overcome distrust and suspicion. The Ntsikana ceremonies (See Appendix III) tend to aggravate the position. On the other hand, most of the ministers said that this ill-feeling did not unduly hamper the work of the church, but it definitely was there as an under-current. In the Territories the Congregational and Presbyterian Churches go by the same name, AmaXabe, but according to one native pastor most of the members of the Congregational and Methodist Churches are Xhosa while the Fingo seem to be attracted to the Presbyterian Church of Africa. I present this piece of information for what it is worth as I have not checked it.

Another interesting feature of the African Church is the change that has made the women more active and interested in church life than their men-folk. In the tribal religion women played practically no part, as the male was the only one who could approach the ancestral spirits, but in every church studied, except perhaps the Anglican, the Woman's Association plays a big part and, in the Seventh Day Adventist congregation, a woman may be a Home Mission Secretary or a class leader. In most churches there are deaconesses but no female elders. Men and women still tend to sit on different sides of the church and many of the older men object to women taking a prominent part in the services, but the younger clergy, e.g. Rev. L. of the Presbyterian Church, have no objections. Contrast, on the other hand, the opinion of the Anglican curate, also a young man, that Mothers' Union meetings were "spoiled" by women getting up to preach!

In the preceding six chapters I have tried to present, in fair detail, the main activities, beliefs and problems of the churches I was able to study. In this concluding chapter I do not intend to dwell on differences between the churches - these should be apparent from perusal of the material already presented - but rather to draw attention to some general features common to all the churches

studied. Thus it is hoped to isolate the typical African Church or mission.

One of the first things that strikes an observer is the extent of the area which comes under the control of the Native pastor. In every case the Church at Langa is the centre of a number of outstations (Bantu Presbyterian 12, Presbyterian 7, Anglican 10, Seventh Day Adventist 2 (called "companies"), etc.), which must be visited by the minister regularly. This explains the fact that it was so difficult to find a native minister at home. In all the churches communion can only be celebrated by an ordained minister and this also necessitates his visiting the outstations. In his absence the work of the stations is carried on by elders and deacons, or analagous officials - in the Anglican Mission local preachers are responsible for this work as the Church wardens are the nearest approach to the elders. It is extraordinary that three of the churches studied, viz. the African Methodist Episcopal, Seventh Day Adventist and the Ethiopian Church, especially when it is remembered that they were chosen more or less at random, should show strong American influence in their organisation. The explanation lies, of course, in the fact that the first two had their genesis in America, and the history of the latter is closely bound up with that of the African Methodist Episcopal Church in South Africa. Thus we find the elections, for one year only, of such officers as treasurer, secretary, trustees, stewards, and officers not found in most churches. There is a very wide gap in outlook between the laying on of hands and the Apostolic Succession of the Anglican priesthood and the Adventists whose minister may sit in a class taken by one of his Class Leaders! As the work of the native pastor is so onerous, much of the work of the Church falls upon lay preachers and a feature of practically every church is the "plan" delegating various preachers to different stations on particular dates.

The educational qualifications laid down for the native minister differs with the Church, some, like the Presbyterian, being quite high (matriculation and possibly the B.A. or Th.L.) and others

stipulating no particular standard. All, however, insist on a course of training, either formally at a college e.g. the Wilberforce Institute, Transvaal, and the Church of the Province training college at UmThatha, where such subjects as Bible training, Church History and Doctrine are studied. African Methodist Episcopal ministers have an even more practical training including first aid, hygiene and care of livestock. The profession of minister is one of the few that enable an African to rise above the dead level of unskilled workers. With school-teachers, they hold a high social position and it is inevitable that some men should enter the ministry for personal and social reasons rather than religious. This is evident in the history of many of the separatist churches, but I would like to put on record that all the native pastors I met struck me as being sincere men, genuinely interested in the extension of Christianity and concerned for the well-being, both material and spiritual, of their congregations. Ministers of recognized churches enjoy several privileges including free travelling concessions (See Appendix A).

Passing to the question of Church membership and discipline, the first thing to notice is the importance placed on the actual joining of the church. This is attained through some type of ceremony, - either laying on of hands by a bishop or through the extension of the right hand of fellowship. In my experience the actual membership of a church is not emphasised so much among Europeans and its importance in the African Church is no doubt due to the difficulty of weaning would-be converts from the very deeply-rooted beliefs and practices which still obtain among the great majority of the Bantu. For the same reason great emphasis is laid upon the preparation class and usually about six months elapse before the candidate is admitted to full membership, and then only after a searching examination. The break with the old life is emphasised in some of the churches e.g. Presbyterian and Anglican, by the material reminder of a membership card which also serves to jog the memory when subscriptions fall due. The Rev. L. (Presbyterian) stated that these cards were regarded by some as almost sacred.

Another feature of the African church is the presence of the A6angeni or adherents.

Turning to discipline we notice the much greater part this plays in the life of a native church than it does in a European. Again the reason for this can be found in the menace to the Christian life inherent in the large mass of Bantu heathendom in the reserves. The Christian way of life has not been taught the African from childhood and the strains and temptations of the new life must be counterbalanced by strict disciplinary action.

The range of offences for which members are disciplined is fairly uniform for the churches studied but there are slight differences in one or two points, an indication of the bewilderment caused by the clash of two cultures with different sets of spiritual values. Generally the more obvious crimes such as theft, murder, adultery and violence lead to discipline, or, in extreme cases to excommunication. Beer drinking and brewing is generally frowned upon, except in the Anglican Church, which seems to be more "broad-minded", but smoking, except among Seventh Day Adventists is condoned. There is marked perplexity in dealing with such innovations as the cinema and dancing, the younger men being not so opposed as the older, to these things, but, in the main, members are discouraged from going as they tend to "breed wildness". Gambling and swearing is rebuked. From all accounts cases of discipline are very frequent in all churches - a significant indication of social and cultural maladjustments. Readmittance to membership is accompanied by a service reminiscent of the admission ceremony and a public declaration on the part of the offender that he has recanted thus acting as a salve to the ruptured solidarity of the group. People leave the church because of disciplining and the usual reasons found in all churches, white or black. Attention must be drawn to the references made in the preceding pages to initiation and polygamy. The former is usually condoned while every church, except the Ethiopian insists on monogamy for its members - often causing great hardships to the wives which are put away. This is another vexed problem and it seems that the Separatist

churches tend to shirk the matter of polygamy. The questionnaire to the Presbyterian Church of South Africa Missions quoted in the chapter dealing with that Church indicates that the old beliefs in Tikolo/e and the Impundula are still active in Langa, even among old established Christians.

A significant fact which emerges in the study of the beliefs and practices of the church is that in none of the beliefs and practices of the churches studied has there been much, if any, deviation from the organization and doctrine of the mother church. This also demonstrates the statement made by Rev. Lea in "The Native Separatist Church Movement in South Africa", that ministers broke away in the past for almost every reason except doctrinal. They have, in effect merely set up a similar church run this time by Africans. There may be more deviation however, in some of the more extreme Separatist churches studied but these must be exceptions.

An important part of the church scene is the role played by the Women's Association and the Young Men's Association, a phenomenon not always found with the same inevitability among European churches. In all churches studied, except perhaps the Anglican, the women's meetings held on Thursday afternoons are most active and have a good membership. In the Adventist Church they are called the Dorcas Society. Mainly devotional, they all have some kind of uniform and do much good in organizing workparties and catering for concerts. They usually have a girl's society under their care. On Saturday nights the Y.M.C.A. meets (all denominations seem to have their various meetings on the same night as each other). They also have a uniform and play a big part in the aggressive, evangelization efforts of the church. "A training ground for preachers." Prayer meetings are universally held on Wednesday evenings.

Finally, in dealing with finance, I would draw attention to the smallness of the contributions found everywhere, the compulsory paying of dues (tithes among the Adventist) and, in all cases,

except the Anglican, the accent on selfsufficiency. Concerts and special appeals periodically swell the funds. As far as I can gather the average stipend of a native minister is about £200 per annum. In dealing with the Bantu Presbyterian Church a case was quoted describing the embezzlement of church funds. This is interesting as it illustrates a difficulty which may be met with in controlling the finances of a church. One cannot help being struck by the comparative competency with which these people handle something which must be quite alien to their previous conceptions - European currency. Books are kept and an annual statement published, even in the Separatist churches. These latter usually also have an "Information Book" of some kind, designed to explain the aims, organization, and beliefs of the church to possible proselytes.

My impression was that the churches studied were well run on apparently sound business lines and there was less trouble, especially over money, than one would expect.

I have tried in the preceding pages to present an accurate and sympathetic picture of six native churches in Langa Location. It will be seen that they all fall into a fairly definite pattern especially in such matters as discipline and week day activities despite differences in organisation and doctrine, and their life is a fairly active and healthy one, despite the difficulties discussed. It is difficult to assess how many Langa residents are attached to some church but, through the revival services, and concerts the churches must impinge, in some way or other, on the lives of most inhabitants. The native minister and his church does not, however, play such a big role and command so much respect as it does in the rural areas.

Finally, I would like to add that I firmly believe that the Native church has an extremely important part to play in the development of the Bantu people. Apart from training in leadership, organization and business methods it is essential that some moral and ethical code be substituted for the fast-vanishing tribal

sanctions and this with an accompanying breaking down of tribal antipathies in a Christian brotherhood, can be the churches contribution to the future.

I have attempted to compile a list of the various denominations found in Africa. The Union Government recognizes, altogether about 130 different denominations and, of these, about 22 are represented in the list. A recognized church is one that has been accepted by the Government for its recognition and has been accepted. Only ministers of recognized churches may marry, have the management of schools, or be granted identification cards for the purpose of getting the railways and other facilities to which they are entitled. Unrecognized churches cannot be granted these rights and must turn to the State for recognition. As since 1977 the State has not been in a position to grant this status to any church, this causes great hardship.

Recognized

Presbyterian Church of South Africa.

South African Methodist Church.

Presbyterian Church of Africa.

Congregational Church of Africa.

Anglican Church of Africa.

Evangelical Church of Africa.

Church of Christ.

Church of the Holy Spirit.

Church of the Nazarene.

Church of the Apostles.

Church of the Redeemed.

Church of the Living Word.

African Methodist Episcopal.

Church of the Holy Spirit.

Church of the Holy Spirit.

Unrecognized

Evangelical Baptist Church.

The Native Mission.

APPENDIX A.

I have attempted to compile a list of the various denominations found at Langa. The Union Government recognises, altogether about 130 different denominations and, of these, about 22 are represented in the location. A recognised church is one that has made application to the Government for its recognition and has been accepted. Only ministers of recognised churches may marry, have the management of schools, or be granted identification cards for the purpose of getting the railway concessions made available to accredited ministers and evangelists. Unrecognised churches cannot be granted sites and must build on their own site if they possess one. As since 1937 the Bantu may not acquire land in European areas, this causes great hardship.

Recognised.

Presbyterian Church of South Africa.

Bantu Presbyterian Church.

Presbyterian Church of Africa.

Congregational Church Mission.

Ethiopian Church of Africa.

Anglican Mission.

Order of Ethiopia.

Dutch Reformed Church Mission.

Methodist Church Mission.

Roman Catholic Mission.

Baptist Church Mission.

Bantu Baptist Church.

African Methodist Episcopal.

Seventh Day Adventist.

Full Gospel Church.

Unrecognised.

Ethiopian Baptist Church.

The Native Mission.

APPENDIX B.

Church of Christ.

Bantu Reform Church.

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Zionist Church.

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APPENDIX B.

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This is a national gathering held by the Church in honour of the Queen saint Victoria. In every big centre of native population there exists an Anglican Church-Union Committee which organises services and activities. In each practically every church is represented by its minister but participation in the celebrations is voluntary and the fact that a minister does so does not involve his congregation. Anyone may attend who is interested. Some object on the grounds that it emphasises tribal sentiments, but the Rev. L. (Presbyterian), maintained that, although this was formerly the case, and was still so to some extent, a new idea of nationalism was developed. Evidently the observance of the day was originally instigated as opposition to the Fijians who observe the anniversary of their submission to the government. This is on tribal lines. The Anglican Ceremony has become intertribal and even Fijians take part. The committee generally consists of ministers of all the congregations, or the recognised leaders of the local religious life. The service is especially religious and "We feel that it represents all Nations". The various committees were under a national committee which was formed in the New, Canada of the British Empire.

A service was held by the Church of the Holy Trinity at the end of the day. The service was held in the open air on the grounds of the Church. Both services were held in the "Open Field". People were formed in a large hollow square with a platform forming one end. In front were benches which seemed to be occupied mainly by ministers and their wives and people of obviously some importance, well dressed in European clothes. Behind them the schoolboys stood - mostly men. In the middle of the square was a long raffle and were a number of men dressed in short national costume and a few

APPENDIX C.NTSIKANA DAY CELEBRATIONS. SUNDAY APRIL 13th, 1947.

This is a National gathering sponsored by the Churches in honour of the Xhosa saint Ntsikana. In every big centre of native population there exists an Ntsikana Commemoration Committee which organises services and activities. In Langa practically every church is represented by its minister but participation in the celebrations is voluntary and the fact that a minister does so does not involve his congregation. Anyone may attend who is interested. Some object on the grounds that it emphasises tribal sentiments, but the Rev. L. (Presbyterian), maintained that, although this was formerly the case, and was still so to some extent, a new idea of nationalism was developing. Evidently the observance of the day was originally instigated in opposition to the Fingoes who observe the anniversary of their submission to the government. This is on tribal lines. The Ntsikana Ceremony has become intertribal and even Fingo take part. The committee generally consists of ministers of all the congregations, as the recognised leaders of the location religious life. The service is essentially religious and "We feel that it represents all Bantudom." The various committees come under a national committee whose chairman is the Rev. Calada of the Cradock Anglican Church.

A service was held on Sunday 13th April in the Methodist Church at Langa at 11 a.m. but I was not able to be present. In the afternoon an open air service was held in the grounds of the Church. Both services were announced in the "Cape Times". People were formed in a large hollow square with a platform forming one end. In front were benches which seemed to be occupied mainly by ministers and their wives and people of obviously some importance, well dressed in European clothes. Behind them the onlookers stood - mostly men. In the middle of the square on a long raffia mat were a number of women dressed in Xhosa national costume and a few

men. Their faces were painted with ochre (red and yellow).. A few men in European clothes were also arrayed in skins - symbolic of the former days. The meeting was very orderly. Pink badges, similar to those given at a street collection were sold for 5d as voluntary donation and at the end of the service a collection was taken. The order of service was printed on sheets. The meeting was opened by the singing of a hymn and then Mr. Rogers, the Superintendent of the Location and Mkise, the Principal of the school spoke through an interpreter. Mkise emphasised the fact that although Ntsikana had exhorted his followers to take the Bible and leave money alone, times had changed and it was essential for the Bantu to get money and so further education. The reading was then taken; a short exhortation given to unify under the Word of God. The test was taken from the Lamentations of Jeremiah. The singing of the hymns was lead by Mr. Majodina, the chaplain of the Organisation at Langa. Mr. Calada then gave part of the history of Ntsikana, especially trying to apply his teaching to present day life and exhorting to unity. A special litany was said taken from the Prayer Book for Ntsikana Celebrations. It consisted in passages from the Bible with a sung response.

Then Calada read out names of people who had assisted him in celebrations in past years and later the names of officers who had died (compare the reciting of the praise names of the ancestors in tribal worship): the treasurer read the financial statement and made a speech exhorting all people, especially leaders, to be honest in money matters, as "organisations are wrecked as soon as we get financial difficulties". The meeting closed with prayer and benediction.